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DAUGHTERS OF INDIA

CHRISTIAN WOMEN IN THE NEW INDIA

By Mrs. R. R. Stewart, Rawal Pindi, India

PERSONALITY SKETCH OF MRS. PONSONBY

THIS spring the Women's Bible Class in the first church Rawal Pindi lost its teacher. No, she didn't die, she resigned, and for a good reason. She was appointed Inspectress of Girls' Schools with more than 600 schools to direct, and her work now prevents her from being regular at the class. Many of the villages in her 10 districts are too remote for her to reach Pindi for Sabbath. She has been a wonderful teacher and so faithful for seven years that it seems as if no one could take her place.

She is a quiet, gracious woman, who at the same time possesses a keen trained mind. She is, without a doubt, the most influential woman in Rawal Pindi.

"Who is this remarkable woman?" you ask. Her name is Mrs. Ponsonby. She is the wife of Prof. Ponsonby of Gordon College, and the mother of two grown boys. She lives in a beautiful home near the college. There are flowers and large, comfortable chairs all about, and rugs and books. Over the mantle piece hangs a picture of Christ, the head of the house. A familiar greeting in that lovely home is, "Good morning, have you read your Bible?" It is no wonder the whole city honors Mrs. Ponsonby.

She was born in Khangra of a Bengali father and a Pahari mother, both of whom were Christians. From her twelfth year on, she had to take a mother's place with her ten brothers and sisters. She worked hard and studied at the same time. Much of her school work had to be done at home. Many of her examinations had to be taken privately. She was very young when she married and became the mother of a family.

When her boys were big enough to go to school she entered Gordon College. She was a good student and carried off at least two prizes every year. She now holds several degrees.

For ten years, until this new task became hers, she was the principal

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of the Government High and Normal School in Pindi. The school grew, during that time, from 100 to 560 pupils. She has trained and sent out into the villages about 500 teachers. Miss Lawrence, Miss Logan and Miss Murdock have often met these teachers while out in the district at work. They say they are nice girls and that their influence is good. Mrs. Ponsonby has taught them honesty and the fear of God. One of the things she tells her girls is, "God may come today, you must be ready so you won't have to be afraid."

MRS. FAZAL ILAHI

Mrs. Fazal Ilahi is a lady doctor in Rawal Pindi. Her husband is headmaster of the Mission Boy's School. She has seven children. The

Mrs. Fazal Ilahi with her two sons

eldest is a student in Gordon College, three are in high school, two in boarding school in Murree and the youngest is in a primary school in Pindi.

Radha Fazal Ilahi was the daughter of a village pastor, and his school teacher wife. Both her parents were converts from Hinduism. Her mother had an interesting story. Once when she was the child wife of a grown Hindu man, she ran away. She was found and brought back. Her husband punished her by making her hold a hot iron dish till her hands were burned and crippled for life. The next time she ran away, she took refuge among some missionaries who sent her to a Christian school, where she was trained as a teacher.

When Radha finished the village school her relatives wanted her to be married to a Christian boy in the village. Radha was so strongly opposed to this arrangement that she enlisted the sympathy of an English missionary who took her away and sent her to Ludhiana to school and medical college She became a sub-assistant surgeon.

She was practicing in the mission hospital with Dr Simpson when she met and married Mr. Fazal Ilahi, the headmaster of the boys' school. They lived in Jhelum about 22 years. He taught and she practiced. Their children were born there. After the war she received the silver Kaiser-i-Hind medal conferred by the King Emperor for distinguished service.

When the flood destroyed the Jhelum school four years ago, they came to Rawal Pindi to work. Mrs. Fazal Ilahi is a busy woman. Almost any time of day or night you can see her coming out of some narrow alleyway where she has had a difficult case. Her specialty is children's diseases. She is much in demand by the high caste women for she is a skillful doctor. She studies and keeps abreast. She takes several medical

journals. She buys and reads four or five new medical books every year.

More than that, she is living a real Christian life, witnessing for Christ in the non-Christian homes of Rawal Pindi and Murree. She is a regular church attendant and a most conscientious tither. "Her price is far above rubies."

WOMEN EVANGELISTS IN CITY AND VILLAGE

By Miss Hazel Bennett, Gujranwala, India

THE word evangelist is beautiful. It means "bearer or sounder forth of glad tidings", not just ordinary glad tidings but eternal glad tidings of salvation. The Risen Christ put a wonderful seal upon this service when he bade Mary of Magdala "go and tell".

Much of the work for India's women must still be done by women. Many sheltered women can only be reached by patient house to house, street to street, village to village visitation. In a few places special evangelistic meetings for non-Christian women have been successful but as yet this is a new departure. Direct evangelism apart from our institutions has a large place in our work and it is of this we wish to write now. Twenty Women's Board missionaries, several married women missionaries, and most of the Bible Women give all their time to this work. I know one of these married missionaries who this week sat for four hours in a hot, little mud room trying to help a poor woman get a victory in her life.

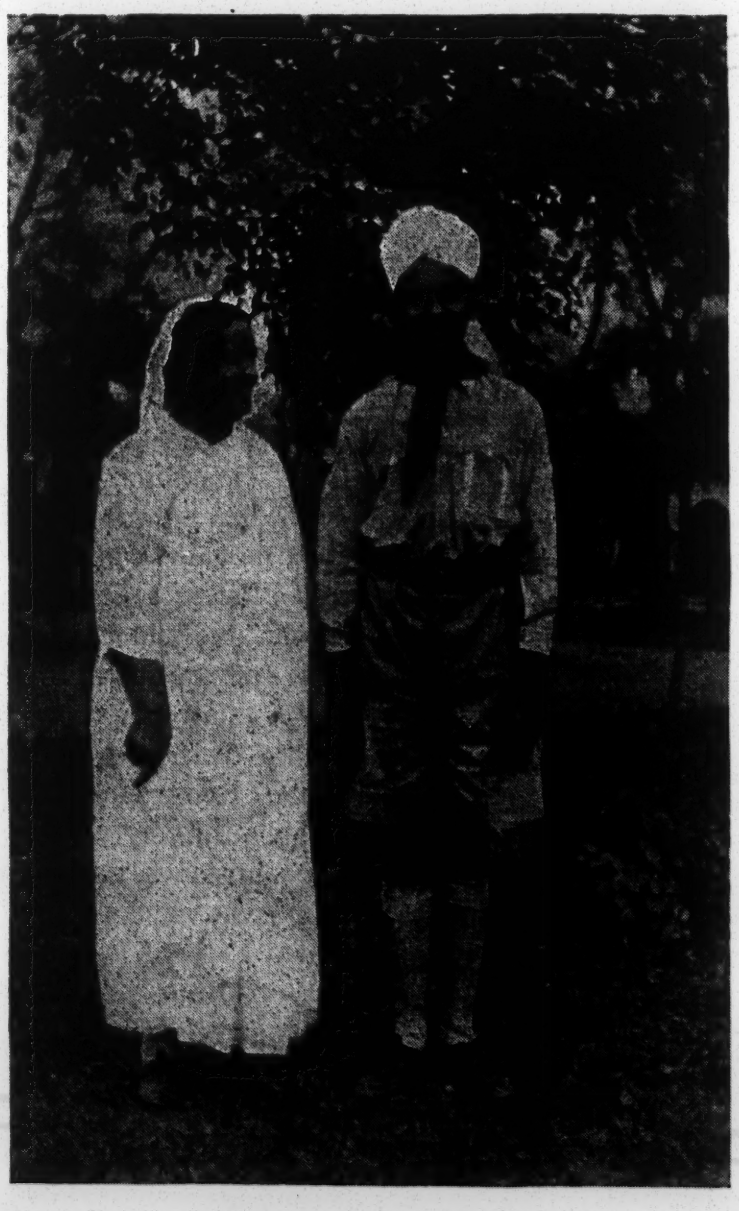
OPENED DOORS

I was talking with Miss McCullough this morning of the early days of direct evangelism. It wasn't easy to get into homes then—God had to open the door and hold it open by His mighty power. Miss McCullough has herself given nearly fifty-five years to this service and at eighty-four, may still be seen going to the city daily in her two wheeled cart behind faithful "Dolly". Many times in all our districts and especially in the northern part of our Field, your representatives have met opposition, rebuff, reproach, closed doors, and even stones and curses but they have gone right on and given God's message. Many a time I, myself, have gone into the city trying to find new homes I might enter for my Master and been urged to go on from one place to another through the narrow, winding, dirty streets until finally there was one open door and a chance to witness. One sometimes finds such precious things in these unlikely places. Just a few days ago we met a dear old Hindu lady who says she is eighty-four. Her form is bent. She is old and poor but radiant. She was married at the age of seven and her husband died four days later. More than fifty years ago she learned to sing some of Zion's songs and she gave her heart to the Saviour. Since then she has seldom met anyone who could tell

her more, but God has watered the seed in her heart and now her very face confirms our belief that she is His. Her voice is sweet and clear and she sings to those about her of the One she loves. She still lives in a Hindu home but she is not denying her Lord.

THE BIBLE WOMEN

I wish you might know our Bible Women. Many of you have met Mrs. Samuel. They are beginning their annual, ten day Bible School in Abbottabad today. I wish you might see them as they study their Bibles, as they recite their memory work for the year, as they relate their experiences as they witnessed by the way, and I wish you might be with them as they go out for practical lessons in evangelism. Among these women are some who have committed to memory large portions of God's Word—The Epistle to the Ephesians, Hebrews, The Revelation, many chapters from the Gospels, and hun-



Mary Samuel and her son

dreds of verses. The Spirit's sword is in their hands and hearts.

I wish you might see the joy and enthusiasm with which many city women go forth to witness during Evangelistic Campaign. Hundreds of non-Christian women hear the Gospel through their lips.

The poverty of the village Christians in things material, mental, and spiritual makes it imperative that much time be given to them. These women through their menial service, really have access to almost every caste home of our field. Last winter Karm Bibi found that even she had a lot of treasure in her heart which might help some one else. The next day she joyfully reported that an evangel had been sounded in three Hindu homes.

A few days ago my heart was greatly cheered by a poor uneducated village woman. Her face was aglow with love and joy. She ran out to the car to meet me and announced that we had better go to the Mohammedan women first. She took me from house to house until we had preached to one hundred women. She helped with the talking using the few Bible portions she had committed to memory. Praise for her and others like her who carry on their heads baskets of filth through the streets of mud villages but who also carry clean hearts and a mighty vision of redeeming love. Some of us are dreaming dreams and seeing visions of such an evangel in every village which will shake old foundations and replace them with "the foundation of God which standeth sure."

IN LABORS MORE ABUNDANT

Try to picture these evangelists as they go about by cart, motor, bus, train, and on foot. Back through the years we also see ekkas, ox-carts, and saddle horses winding their way over difficult roads to out of the way places to carry light and hope and love to dying souls. Thousands of city and village women now rejoice in a Saviour's love and a Father's care. The higher caste women have to be sought out one by one. One of these, a Mohammedan convert from a Gujranwala village gave her life in a frontier hospital four days ago in a vain attempt to save a Danish missionary from death at the hand of a cruel murderer. Since last Saturday there are three new graves in Mardan and the body of a beautiful Indian girl lies buried between that of a missionary's little murdered son and the Danish missionary nurse she tried to save. India's daughters are well worth saving. Let us never falter until we have reached the remotest villages and the hardest places with the evangel of God's redeeming love!

We see Thee crowned, O Christ our conquering Lord,
We see Thee crowned, O Christ, beloved, adored,
We see Thee crowned, and know that we shall see
What is not yet, but verily shall be.

—*Dohnavur.*

ORGANIZED WOMEN'S WORK

By Mrs. Laura C. McArthur, Sargodha, India

IN OUR women's work we have brought over very largely the organization we knew in America, that is, the Women's Missionary Society, the Presbyterial and what we call the Synodical to correspond with the Synod, the highest ecclesiastical body we have in India, but that we might better call the W.G.M.S. of India.

All our work is cared for in five Presbyterials, ranging from the largest comprising five or six mission districts to the little one with but one mission district in it. This latter, however, comes nearer our ideal than some of the others, because it is so largely Indian. At a recent meeting when the only Westerner with a right to vote was a first term missionary, it was a joy to sit back and watch. Everything was not always done as we would have done it in the West, but what was done was very beautifully and graciously done and whenever we think of that meeting we thank God for the progress that has been made.

One feature that may be unusual is for Presbyteries and Presbyterials to send fraternal delegates back and forth. The Synod also sends to the Synodical and Synodical to Synod.

THE SYNODICAL

The Synodical meets but once in three years, the routine work being taken care of in the interim by the Executive Committee, composed of certain of the officers and a representative from each Presbyterial.

The Synodical, largely through its Thank Offering, has a share in many kinds of work. With evangelism as its aim, the Synodical contributes every year to the British and Foreign Bible Society, carries on a district in the Home Mission field, and sometimes has a Bible woman employed. Besides, it contributes regularly to a sanatorium for tubercular patients and supports several girls in a school for the blind, and contributes less regularly to some other objects.

It has representatives on Synod's Home Mission and Evangelistic Boards, and has an Education Board that the similar Board of the Mission may consult regarding educational matters It also provides two scholarships for daughters of self supporting pastors to obtain further education, and has at present a committee to see about the training of Bible women in the Punjab.

It conducts a monthly magazine, which is not only the organ of the Synodical, but is put out at a price so reasonable that even the poor can subscribe.

THE VILLAGE SOCIETY

It is, however, in the local societies that the great contrast between India and America lies. Of course we have the city society, properly organized, fully staffed and efficiently run. But we have also the village society so lacking in the above-mentioned things that we call it an "unorganized society."

Few village societies, as my knowledge goes, have more than three officers, president, secretary and treasurer, and often there are fewer.

Where there is only one woman who can read it is hard to have more than one officer, though an occasional illiterate woman has strength of character or a reputation for honesty sufficient that she can acceptably fill the position of president or treasurer.

The meetings, too, in some of these villages are very irregular. What would *you* do about a meeting in your village in the cotton picking season? The women are up early and hurry through their house-work, so as to get away to the fields. Off before noon, working all afternoon in the sun, probably with a baby that must be cared for even though it cannot be carried through the cotton bushes, so is given to another child to amuse, or is put to sleep in the shade of a bush until it wakens to cry for food or attention. If there is a good crop it will be nearly dusk when the women return with the heavy loads of cotton on their heads, babies astride their hips, and find their hungry family gathering at home ready for the evening meal that is yet to be prepared. When this condition exists day after day, almost for months during the height of the season, how could you have a meeting? So, in some of our villages we just meet when the women are not so busy, and when we do meet we have no discussion of social or religious conditions in other lands, it is only some Bible story, some singing and prayer, the simplest kind of service. Sometimes this kind of a meeting has an offering, but more often not. But there is one thing the women are sure to do every year when the misisonary comes—give a Thank Offering. I think it is true in most districts, but at least it is in Sargodha district where I am best acquainted, it is the custom for the Christian women in practically every village to give a Thank Offering, even where there is nothing that could even be called an "unorganized society".

There may not seem to be any advantage in calling such a prayer-meeting a society, or "committee" as many of the women say, but in a place where the poor illiterate Christian woman has no standing at all, it means something for her to belong to even such a "committee" and once in a while there may drift to her news of what others are doing in this line, then she holds her head a little higher, for does she not belong to the society that is doing all this?

THE CITY SOCIETY

Great are the possibilities of a properly organized and well-conducted Women's Missionary Society in India. As far as I know none of our societies have reached the place where they cannot be improved, still much good is being done. Let me cite for you some of the activities of a city society with the workings of which I am familiar.

This society has not only the usual number of officers and a program committee that makes out regular programs with monthly meetings, etc., but it also looks after all women's activities in the congregation.

Rather than have a separate temperance society it has undertaken temperance work, and has been instrumental in bringing non-Christian women out to a temperance drama in which they were quite interested.

It has been supporting an orphan in school. It arranged for a public

Thank Offering service, and sponsors, if not conducts, congregational prayer meetings, such as the World Day of Prayer for Missions, etc.

This society also conducts an annual meeting of the village Christian women, when they come from miles around for their annual "get-together". The society appoints committees to look after these women, to supply them with beds, with water, with fuel for cooking their food, etc.

But it does not confine its activities to the Christians. It is responsible for meetings for non-Christians as well. When it is decided to have an evangelistic meeting, committees are appointed, committees on program, on arrangements, on invitations, a reception committee, etc., and all is carried on under the auspices of the Women's Missionary Society. Most of the members usually volunteer to extend invitations and just before a recent meeting 16 women in groups of two or three started out at one time, and all over the city personal invitations were given, and there gathered an audience of non-Christian women who could be numbered by the hundreds. Of course there are missionaries who share in all these activities, but it is the missionary society, made up almost entirely of Indians, which is responsible for all this work.

We feel that the Women's Missionary Society is an instrument that is being used to help train the Christian women to take their part in the great work that yet remains to be done before India can be called Emmanuel's Land.

NEW LEADERS FOR THE NEW DAY

By Miss Olive Laing, Gurdaspur, India

IN THE "unchanging East" one of the greatest changes noticeable is the condition of women. When I first came to India twenty years ago practically no women were seen in the streets; the few that were seen were closely veiled and in all likelihood were on an errand to the hospital. Mothers had to be persuaded to send their children to school. In recent years, changes are taking place that are marvelous in our eyes, and women are taking advantage of the new freedom allowed. No longer are the streets destitute of women, for many of them go about doing their own shopping; they are often seen in company with their husbands. In the larger cities it is no uncommon thing to see girls riding about on bicycles, and it is no longer one of the seven wonders to see a woman driving a car. In the evenings, women, veiled and unveiled are out for a stroll and the public park is a favorite place for visiting with other women out for the same purpose. It is difficult for us to realize what a tremendous change this is for women who only a few years ago knew nothing of what went on outside their own homes except as they heard things talked about by the men of the family. Now they see and hear

things for themselves and form their own opinions. Nothing could much better help to remove prejudice and even to some extent superstition.

NEW OPENINGS

"Pardah" clubs are extremely popular and women of all religions gather at these clubs daily for games or visiting with each other. Christian women belong to these also and I have observed that it is to them that the others look for guidance when something special is to be done. These women do not join the club for "religious" work but their influence on the non-Christian women is definitely Christian.

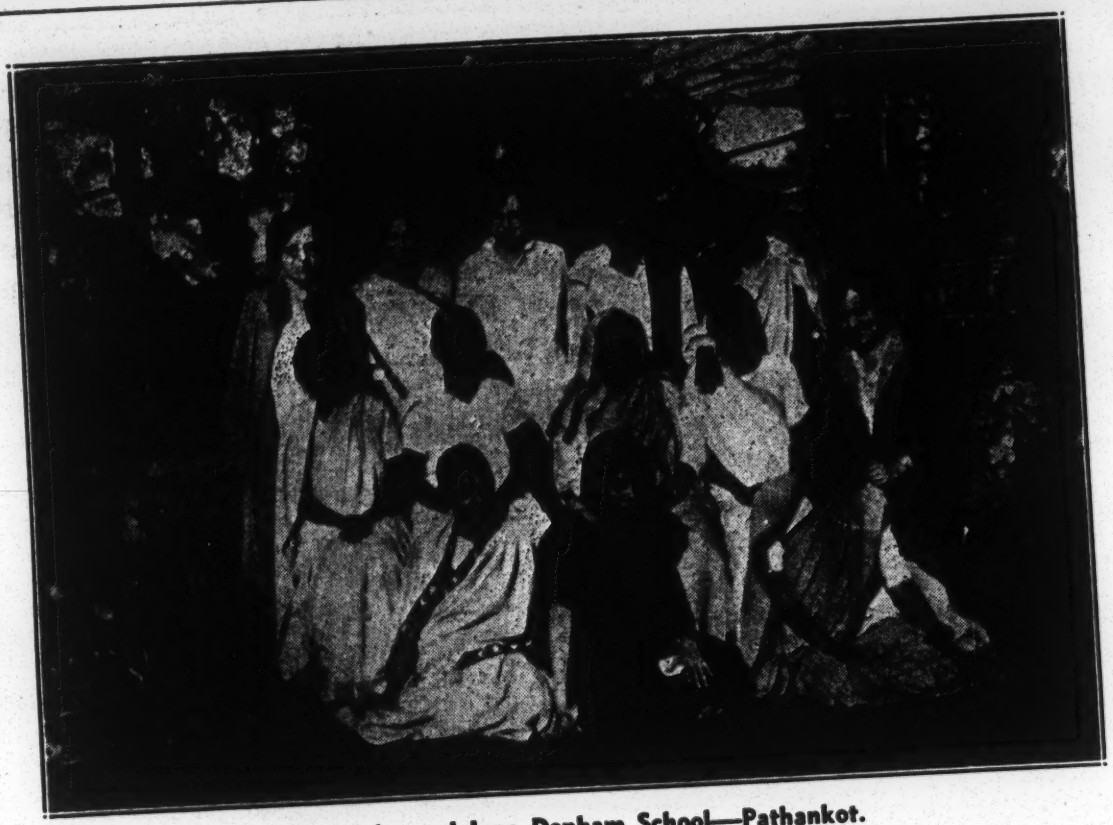
Christian women have not entered the political arena to any great extent but they are taking more and more part in social and religious gatherings. One woman of our Church, in response to an invitation from the Arya Samaj, spoke before a mixed audience and presented the claims of Jesus Christ. The fact that a Christian woman was asked to do such a thing shows the changing attitude toward women.

NEW EDUCATIONAL VALUE

The fact that co-education is carried on in some schools is a good indication of the changing attitude of women. The experiment has been successful with the younger children and is now being tried with older girls in some places. Already a number of girls are going to men's colleges and getting along nicely. There is a great change in the status of the school girls today compared to that of a few years ago; their lives are not so bound as they were and they have far wider experience at first hand than formerly. More girls are wanting to go in for higher education, and this is as it should be with standards changing as they are, but the number of women college graduates is still small for most people are not able to stand the heavy expense of the education.

Staff Girls Boarding School, Sargodha

Formerly the professions opened to women were practically limited to teaching and nursing. Besides having our own schools all staffed with Christian girls, there are many working in Government schools. A great number of the school inspectresses are Christian women. Though many of the people who prefer Christian teachers do not want their children to become Christian, yet they openly acknowledge that it is for the sake of having their characters properly developed that they want the influence of Christian teachers on their children. Nurses and doctors are numerous, and other fields opening up to women are health visiting, office



Staff John and Jane Denham School—Pathankot.

Staff of Memorial Hospital, Sialkot (Pitcure taken while in the old building).

work and co-operative bank scheme, such work as women were not capable of doing a few years ago.

VARIED ACTIVITIES

Recently I called on a Hindu woman of the modern type, who has quite taken to society, even to the point of going out with her husband to evening dinner parties. This summer she has gone to the mountains with her children and has engaged a young Christian girl to be her companion. Such a position is going to be a very testing one for the girl but it is a wonderful opportunity for her if she uses it. Christian girls are being called upon to help in places that as yet non-Christian girls have not entered, but Christianity brings freedom that allows its adherents to lead out, and it isn't long until the non-Christians are following.

The modern girl has wonderful opportunities before her. How to guide these girls is a great problem of the colleges and the training schools. Girls no longer feel the need of the close chaperonage of former days; they come and go with comparative freedom. Girls are earning quite a lot of money and this is proving to be one of the greatest hindrances to their best development. Many girls are unwilling to marry a man who has not a large income. With all the changes that are taking place their standards have not yet been properly adjusted and not all of them are seeing things in the right proportions.

The Church has a great problem before it of the right guidance of its young people. We are thankful for so many strong women, young and old, who are meeting the challenge of the present times and putting their best strength into the heavier tasks that are being laid upon them. We are proud of the young women of today who can manage schools, conduct pardah parties and lead out in nearly every line demanded. Our prayers and help are now needed by these young people, that with the same zest and ability that they are entering into social and community activities, they may enter the work of the Church and offer a self-sacrificing service for the mere joy of serving the Lord.

Miss Flora Barkat Maseh. Teacher in the John & Jane Denham High School.

OUR SYNODICAL

By Miss Nora Bashir-ud-deen, Head Mistress Girls' Boarding School, Sialkot, India

THIS year the Rawal Pindi Women's Missionary Society extended an invitation to the Women's General Missionary Society which is called here in India "Synodical", to have its Conference in Rawal Pindi.

Though this place is not centrally located, yet on account of its many attractions the invitation was heartily accepted and all looked forward to the time when we would meet there.

The dates set for the Synodical were April 11th to 13th. There were several of us who traveled together. The journey, though long and rather uncomfortable, was a memorable one as some quite interesting events happened on the way.

Our train was nearly two hours late, but to our delight we found our Mission High School Head Master and his wife waiting patiently to welcome us all and to direct us to our respective places. Most of the dele-

Miss Nora Bashir-ud-deen. B.A., (Kinnaird College), B.T., (Government College) who is now at the head of the Middle School and Normal Training Department in connection with Sialkot G.B.S. President of India Synodical.

gates were entertained at the Mission Boys' High School Boarding House. Here every member was received cordially by Mrs. Mary Samuel. Everything was well arranged and everyone had a most comfortable and enjoyable time there.

The meetings of the Synodical were held in the church near by. The first session was opened by our Vice President leading the devotions. She presented Jesus Christ in a most fascinating way with the thought that we had all come there to see Jesus.

The Synodical President, Miss Nora Bashir-ud-deen, gave an address on the aim of the Synodical and presented the method by which that aim is being achieved. She showed how the Synodical was helping in the Evangelistic work by supporting one Home Mission field, by contributing to the Bible Society, by keeping its own Bible woman in another Home Mission area. Some of the other institutions where the Synodical money goes are the Blind School for Girls, the Lady Irwin Tubercular Sanitorium, the Gurdaspur Home for Women and a Relief Fund for aged Bible women.

Our Synodical also progressed by having its representatives on the various Boards of the Synod and also at the Mission Meeting. It has proved a real source of inspiration to its five Presbyterials and through them to the different Societies. With its help they have been brought into closer touch with each other and have made them realize that they are all one, working towards the same goal.

Some of the other interesting features of our program were the two morning Bible Study hours and the talk on "Our Unfinished Task" by Mrs. McArthur. I am sure every one present was impressed very much by these and has gone back with a new resolve to complete the task.

Each session was closed by a Quiet Hour and this proved very helpful.

Miss Henrietta Moore gave a very interesting report of the Fiftieth Anniversary of the W.G.M.S. and the President read the greetings which had been sent from Mrs. E. D. McKune, the W.G.M.S. President, to our Synodical.

Interesting reports were read from the different Presbyterials and many helpful suggestions were given to them for further improvement. Reports from the different Secretaries and the Treasurer reminded us that there was need for more improvement.

We were grateful to the Rawal Pindi Juniors, who presented a short drama for the Thank Offering evening and reminded us how grateful we should be for the everyday blessing that God sends to us.

There were forty-five delegates present from the different Presbyterials and Societies. Many others often attended the meetings and were benefitted by them. We all feel that we have had a good Synodical and that the Presence of the Lord was with us. We have come back rejoicing for what the Lord is doing for His Church through our Synodical, and also with a resolve to help more and more the cause which is so dear to our hearts.

WOMAN'S RESPONSIBILITY FOR SPIRITUAL RECOVERY IN AMERICA*

By Mrs. E. D. McKune, Canton, Ohio

PERHAPS the most popular word in America today is "Recovery." Our national leaders have been formulating codes and plans to bring back some sort of material prosperity which we had, or thought we had, prior to 1929. Many recovery measures are no doubt good, but it is our growing conviction that in themselves they are insufficient. We need something more than a recovery of "things." In 2 Chronicles 7:14 God has given us a basic, all-inclusive code:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and will heal their land."

The time has come for us to be "doers of the word and not hearers only." Billy Sunday is quoted as having said that the blue eagle needs a spiritual wing, too. We must work for spiritual recovery in America now, for if we fail now, we may not have another chance soon.

Within recent months Dr. Henry Van Dyke, Christian educator and writer, has been called to his heavenly home. In his last message, recorded in the January issue of *The Missionary Review of the World*, appear these significant words: "We must turn to our divine Saviour, Christ. Materialism, gross or refined, is certainly the besetting sin of this age and to it we owe most of our troubles . . . The only lasting values are spiritual. If we lose these, we lose everything."

Similar opinions might be quoted from other Christian leaders. But the very statement of our theme permits us to take it for granted that we do need spiritual recovery in America. In limiting ourselves to America, however, we must realize that the nations of the world are so bound together that it is really "International Redemption or Regeneration" that we desire. If America leads the way, who can say what will happen in other lands!

The word "Responsibility" further limits our subject. Who is responsible for spiritual recovery? Everyone? Surely *all Christians* are responsible! But, because we are women, let us think only of "Woman's Responsibility for Spiritual Recovery in America."

A brave woman lived during other days of confusion—Esther, wife of King Ahasuerus of Persia. Her name means "star". Esther, a woman, was the only hope of saving her Jewish countrymen from the cruel death decree instigated by the wicked Haman. How did she react to Mordecai's plea, "Who knoweth whether thou art come to the kingdom for such a time as this?" Unselfishly she answered: "Go, gather all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink

*An address given at the Seventh Annual Ohio Conference of Church Women, Columbus, Ohio, January 30, 1934, held under the auspices of the Ohio Council of Churches.

three days, night or day; I also and my maidens will do likewise; and so I will go in unto the king; which is not according to the law: and if I perish, I perish."

Today we have free access to the King of kings. There is no law against prayer and intercession. Do we find in our hearts a willingness to live the "If-I-perish-I-perish Life" for Christ? Where His finger points the Way, He will surely lead if we will follow.

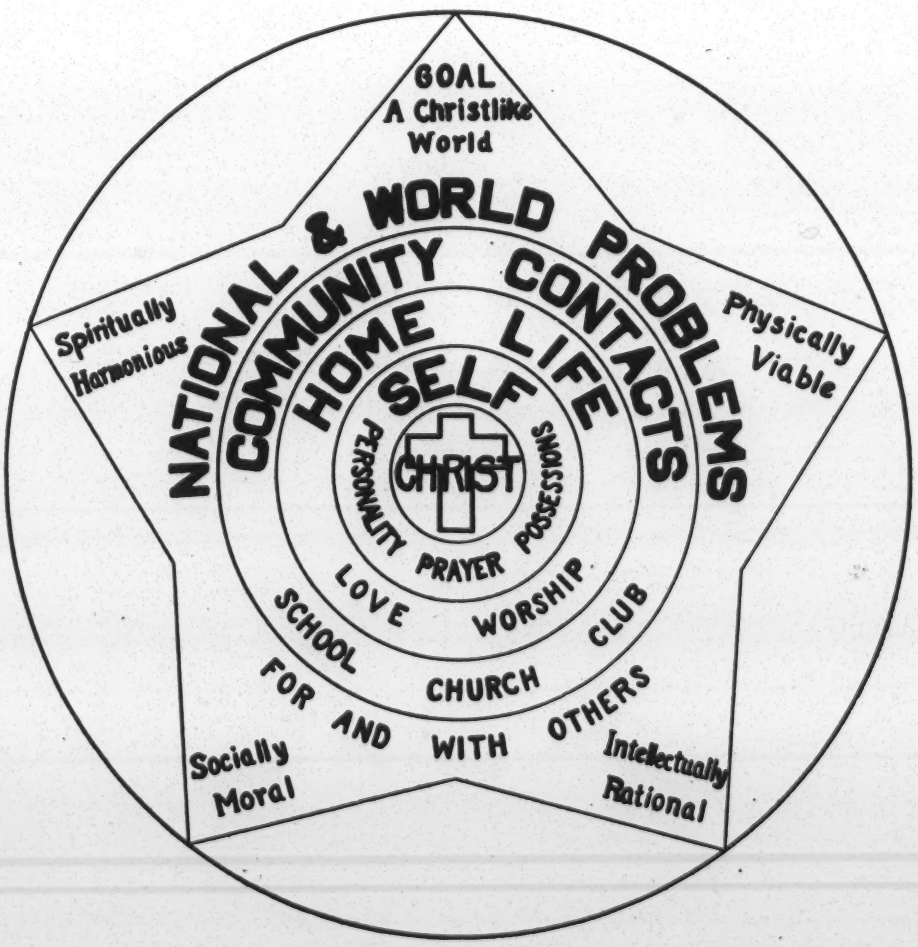
We do not presume to have any new theories about how to meet our responsibility. The sins of mankind are old; the ways of conquering them are likewise old. However, may we think together about some of these commonplace ways.

In the chart before us the large outer Circle represents "The Sphere of Woman's Responsibility for Spiritual Recovery in America."

I. THE CIRCLE OF SELF

Our first circle of responsibility is for Self. Christ must be the center of our lives. He calls us to leave the low and base.

I shall never forget a story which I heard the Reverend "Bob" Schuler tell at the Winona Lake Bible Conference. It is about an eagle that dwelt in a land of high mountains and deep valleys and precipices. One day the majestic bird was soaring in the blue heavens. A farmer in the barn-lot below watched it several minutes, picked up his rifle, and



brought the eagle to the ground. It was not dead. However, one wing was so badly crippled that it could not fly. What could an eagle do in the dirty, muddy barn-lot into which it had been fated to fall? At first it kept as far away as possible from the other creatures. Instinctively it avoided the mud and scum of the stagnant pool which furnished much enjoyment for a flock of geese. But gradually it forgot its eagle ways. One day it did a strange thing. It tried to swim in the dirty pool—and stranger still, it succeeded. People came from near and far to see this convert to dirt and filth. Time passed. The wing was healed. But still the eagle lingered content. Then, one day, a scream from the heavens! The eagle listened—but crept off into the pool. Again, the screaming! Again it looked up—this bird that had almost forgotten that there was an up. It almost tried to use its wings. But with head down, sought the mud and scum. Again and again came the screaming from the sky. At last the bird remembered its eagle ways, and flapping its wings, soared up and up to distant mountain crag to dwell with its kind. As it mounted higher it seemed to cry back, "Good-bye, old barn-lot! Good-bye dirty pool! Goodble filth and mud and scum! You almost made a goose out of me, but I am still an eagle. I am leaving you forever."

Christ calls to leave the mud and scum of everything that keeps us from being sincerely Christian. Esther heeded the call from the heights. If you are not living on the lower levels like the eagle that almost forgot it was an eagle, are you like the one on the heights—giving the call that will bring someone else up to Christ?

Spiritual Recovery will come only as individual Christians consecrate themselves and all they have and are, to Christ. The words we speak are "sounding brass and tinkling cymbal" unless we know the Christ of experience.

Our Personality, our Prayer life, and our Possessions belong to Him. Is prayer our vital breath? Esther sought God in her crisis. We have only begun to realize the tremendous Power God releases when Christians pray. What about our Possessions? They are ours only as a sacred trust —a stewardship. Material possessions cause many secret battles between "Self" and "Conscience". Oh, the blessedness that comes when "Conscience" wins.

There dare be no break in the circle which binds "Self" to Christ. We must be Christian with all, if we are Christian at all.

II. THE CIRCLE OF HOME LIFE

Our next circle of responsibility is our Home Life. Our homes must be Christ-centered. God peopled the world by establishing a home. He saved humanity from the flood by saving a home. It was through the home of Abraham and Sarah that He raised up a nation to which He entrusted His most precious revelation. In a home "Jesus increased in wisdom and stature, and in favor with God and man."

Esther was Queen of Persia. Christion women may be queens in their own homes, making them little heavens on earth. Pity the homes that are torn by strife and discord! Just

being "bird women" instead of "turtle women" would aid mightily in the quest for spiritual recovery. What is the difference? The "turtle woman" takes the materials with which a home is built, and with them builds her house upon her back, always worrying and fretting about the cares; the "bird woman" builds hers into a beautiful nest and sings as she works. A Christian woman should be a helpmate of her husband. Would you know the difference between a man with a Christian wife and one with a non-Christian wife, pause to contrast Abraham and Lot.

If God, in His wisdom, has entrusted the care of little children, the responsibility is great indeed. It takes time to have family prayers, to read, and to sing together; to take, not send, the little ones to God's house every Sabbath day, and to sit with them there—father, mother and children—in the family pew. Yet no more sacred trust is woman's than to patiently work "that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Youth today is heir to many inventions and material things which we did not know in our childhood. Naturally Youth takes these things for granted and places great value on material things. How tactful and patient the mother must be who teaches her children that spiritual things are of greater value! The tenth commandment would be broken less often if in childhood's plastic days everyone were taught to value the really worth-while things in life. Christian homes wherein there is love for one another and united worship of God are the hope for Spiritual Recovery in America.

III. THE CIRCLE OF COMMUNITY CONTACTS

Engrossed though they may be with home and family, few women live to themselves alone. The Community calls. Contacts with neighbors in School, Church, and Club, increase our responsibility for spiritual recovery. Interest in the home naturally leads to interest in the school. As you examine your child's grade card do you ever wonder what his grades would be if he were examined for Unselfishness, Love, or Tolerance? Educational systems are changing. Perhaps some woman will "come to the kingdom" to lead the way in teaching spiritual wisdom, as well as mind knowledge, in our public schools.

Human beings are gregarious. Someone has humorously said that if three Americans were up in an airplane which suddenly turned over, they would be organized into a President, Secretary, and Treasurer before they reached the ground. We will hardly deny that women are somewhat over-organized. But let us not begin the disorganization process in the P.-T. A.'s, Church and Missionary Societies, and clubs of the higher type. No doubt the following jingle, by an unknown writer, characterizes a worldling. Does it perchance have a message for Christian women?

BUSY

"Here lies a poor woman who always was busy;
She lived under pressure that rendered her dizzy.

She belonged to ten Clubs and read Browning at sight,
Shone at luncheons and teas, and was out every night.

"She served on committees, and went near and far,
She golfed and she kodaked, and drove her own car.
Liked 'urges' and 'splurges', knew microbes by name,
Approved of Delsarte, was a 'Daughter' and 'Dame'.

"Her children she saw only once in a while,
Her husband signed checks and tried hard to smile.
One day on her schedule she found an hour free—
The shock was too much, and she died instantlee."

A Christian woman finds joy in her Church. She attends Prayer Meeting. She prays because she is concerned with vital issues. Perhaps the Church of twenty-five years hence will be different in organizational machinery, but its purpose and mission should be unchanging—preaching Christ as the Redeemer of mankind. An awful responsibility is ours when we consider that we are determining today what the Church of the Future is to be! Will we stand firmly conservative for the things that are vital, but cease bickering over non-essentials? The vital need is a new vision of Christ, of prayer, and of the blackness of sin! Some question whether the Church, like the eagle soaring to the heights, dare cry out through its membership: "Good-bye old stagnant pool of sin! Begone racketeering and vice!"

Are we helping or hindering the Church in its practice of the principles of Stewardship? Stewardship means much more than money. But because money-making schemes and church women have so long been considered inseparable, let us pause to inquire whether all schemes of the past were worthy of having been done in the name of the Church.

As Christian women let us practice the fearlessness of Esther, if need be, in standing uncompromisingly for Christ-centered communities.

IV. THE STAR OF NATIONAL AND WORLD PROBLEMS

The circumference of the Circle of Community Contacts is the limit of responsibility for many women. Some will assume no more. Of course a woman's first duty is to work for spiritual recovery beginning with herself, her home, and her community. Home duties and children may indeed be her full responsibility. But for the Christian woman whose home duties do not require her full time, there beckons the Star of National and World Problems. The call comes to work for and with others in larger organizational units. These problems are indicated on the chart by the star within the large circle. Why a star? Heretofore the Circles of Responsibility represent Life that in some way touches every woman. However, limitations of time and training make it impossible for everyone to assume active work in all national and world problems. To be effective we must concentrate our activities, although we should be interested in all that concerns humanity. The four lower star points indicate the special phases of National and World Problems which call to individual Christian women. The upper point of the star represents "Our Goal—a Christlike World."

It is difficult to sum up in a brief, but inclusive way, the many world problems. Dr. D. W. Kurtz, President of Bethany Theological Seminary, so well classifies these problems in his booklet "The Human Problem," that with his permission I am using his phraseology in naming the four lower points of the star. Dr. Kurtz asserts that every problem in the world is a human problem. He says, "The Human Problem is for the race to be: 1. physically viable; 2. intellectually rational; 3. socially moral; 4. spiritually harmonious with the True, the Good and the Beautiful—with God. This is all there is. It is the whole of education, of ethics, of religion. This is the problem of the race."

1. PHYSICALLY VIABLE

As Christian women we must help to make the race physically viable—that is, conserve the health of the human race that it is able to live, to survive. Dr. Kurtz tells us that over 3,000,000 people are sick all the time, and that 50% of these ills could be avoided. Accidents, murders, and wars exact a heavy toll in life and money. "Experts tell us that at present the lowest one-sixth of our population is producing one-half of the coming generation." We have hardly begun to solve this problem of physical viability which involves questions of marriage and the home, of divorce, of welfare agencies, etc. Perhaps women have come to the kingdom to help solve these problems.

2. INTELLECTUALLY RATIONAL

In saying that the race must be intellectually rational, Dr. Kurtz does not refer to rationalism. To be rational is to get the facts, know the truth, and live according to the truth. If we always acted according to the facts there would be less tale-bearing, less destructive propaganda. There would be no race problems because we would not believe all the glaring things we hear about people of other lands. Neither would they believe false things about us. There is still illiteracy in America. Cults and theories flourish because Truth has not replaced Superstition.

3. SOCIALLY MORAL

We are social beings. The race should be socially moral. Since we have become one big neighborhood, it is more necessary that we live in Brotherhood. The Bible says, "Love your neighbor as yourself." Do we? Dr. Kurtz explains that this command does not mean to love your neighbor as you love your parents, husband, children. How does one love himself? By protecting his life, health, reputation, property, and welfare. It is not a matter of feeling or emotion. To love one's neighbor as one's self is to protect his life, health, and welfare as one's own. It is the Golden Rule. It can be done.

Love your neighbor as yourself! What happens to troubles between capital and labor? To the great food problem in this land of over-production? To war and war machinery? These, and other kindred troubles would vanish, because selfishness, greed, and hatred could not exist in a brotherly world.

4. SPIRITUALLY HARMONIOUS

Finally, we must be spiritually harmonious—in tune with God. Spiritual values far surpass all others.

God has definite laws for His universe. If we break these laws we suffer; the laws do not change. If we do not obey them, they break us. As groups and denominations we want to work together in harmonious relations. We want race friendship to be a reality. The whole missionary enterprise in obedience to the "Go ye" command of Jesus is a big step in making the world spiritually harmonious. There is no other way except as peoples and lands meet around the throne of our Saviour.

We have suggested a number of specific problems under these four headings. The answer to all of them is CHRIST, the center of the star and of each circle. We need faith in Him for every venture in spiritual recovery. Again we face the question, "Who knoweth whether thou art come to the kingdom for such a time as this?" What is your answer?

An interesting story comes to us from a "Woman's Rights Convention" of the middle of the Nineteenth Century.

Sojourner Truth, a black slave was there. Clad in a grey dress, white turban and sun bonnet, she sat on the pulpit steps. After listening to some spirited speeches by men against women's rights, she arose, came to the front and gave this witty, but conclusive argument:

"If de fust woman God ever made was strong enough to turn de world upside down all alone, dese women togedder ought to be able to turn it back, and get it right side up. And now dey is asking to do it, de men better let 'em."

Sojourner's cause finally won when the Nineteenth Amendment gave women the vote. Are we using the vote to "turn the world right side up?"

"They talk about a woman's sphere
As if it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper, Yes or No,
There's not a life, or death, or birth,
That has a feather's weight of worth,
Without a woman in it."

More emphasis has purposely been given to the first three circles of responsibility than to the star of national and world problems because of the conviction that it is only as individual women live Christ in their personal, home, and community life, that Spiritual Recovery can come. If we fortify ourselves in these "inner circles" we will have the reserve spiritual strength to meet the world problems that circumstances and opportunity present to us. All recovery must go back to our individual accountability to Christ. Prayer is our best tool. Esther used it mightily to save her people, and thus faithfully discharged her individual responsibility. Will we?

"Forward we shall venture,
Into this new day,
Our blue banner o'er us
Pointing out the way.

Forward we as women
Move, a mighty throng
'Gainst a world indifferent
To His Word, too long."

GREETINGS FROM OHIO SYNOD FOR W.G.M.S. STEUBENVILLE, OHIO

Mrs. Charles P. Proudfit, Cambridge, O.

THE five presbyterials of Ohio Synod—Detroit, Mansfield, Steubenville, Wheeling and Muskingum—are five eager fingers of a hand that would reach out to clasp yours this afternoon in hearty greeting and fellowship. Trusting to many years of observation in this my native synod to guide the tongue I am sure that I express its heartfelt prayer when I say: "Peace be unto thee, and peace be to thy house, and peace be unto all that thou hast." "All the churches of Christ salute you."

The blue print from our efficient president provides that this message be of plans, problems, and prospects. Since she has shown that she is so very fond of peas (P's), Ohio Synod presents her with a podful of them:

as to plans,—a painstakingly perfected program;
as to prospects,—a prepared pivotal progeny;
as to problems,—plenty of pampered pocketbooks.

We have observed that a missionary society usually succeeds in direct ratio to the amount of work expended on its program. And if it is a *good* thing to *work hard* on the propram, it is a *better* thing to *work harder*,—on devotionals, mission study, music, readings, dramatizations. Since nothing seems to be too much trouble for Club programs why can't Christian women "Give of their best to the Master", shunning any slovenly reading of articles from the "Missionary Magazine", which should have been studied, assimilated, and later reviewed with an appetizing seasoning of the Speaker's personality? Newspaper, pulpit or church bulletin advertising for the meeting should be as attractively prepared as the program itself, and with all regard to brevity should contain an invitation, subtle or expressed, and some stimulation to curiosity or interest. One objective of every write-up after a meeting should be to make those who stayed at home regret that they had missed something worth while. Hard work is an indispensable thing, not that we depend upon self rather than upon God, but that God honors devoted effort. Take encouragement from II Chron.—"Thy work shall be rewarded", and the 16th Psalm—"Commit thy *works* unto Jehovah and thy purposes shall be established". The Synod's ideal is contained in these words, based on the verse, "And the Spirit of Jehovah clothed Himself with Gideon":

"The Holy Spirit clothed Himself,
It makes the record say,
With Gideon; so he became
As nothing in the fray;
But just a suit of working-clothes
The Spirit wore that day."

Is it easier and more comfortable to be lounging robes than to be God's working clothes?

I confess to a suspicion that I am personally disqualified to speak con-

servatively of *prospects.* One who has sponsored teen-age or young women's societies in each of her four pastorates, and has been a Junior superintendent for many years, is apt to become an inveterate, incorrigible optimist. The frequent refreshing that comes from contact with the enthusiasm, willingness, courage to attempt, ability and appreciation of youth tinges her outlook with a roseate hue. Work with children and girls is a sure cure for pessimism. Wanted, in Ohio Synod: More women willing to undertake this fundamental, key work for Him who promises: "Train up a child in the way he should go, and when he is old he will not depart from it".

We of this Synod have all the problems that beset missionary societies, one of the most tangible and glaring being the scanty funds to carry on and extend our missionary work. We sometimes think longingly of the great things we would do if we each had a lot of money. We speak less often and less comfortably of the wonderful things we could do if we would use aright and unselfishly the money we do have. "Be not therefore anxious, saying, 'What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?' for after all these things do the *Gentiles* seek." The pampered *pagan* pocketbook is largely responsible for the shortage in the treasury. Our standard of living mounts higher and higher, and year by year an ever increasing number of luxuries moves up into the ranks of the necessities. If we dared to measure our living by Jesus' standard of daily self-denial we would feel rich indeed. Ohio Synod brings you the challenge of these beautiful lines, calling us to think of the voluntary poverty of Him, "who though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountainside;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that He wore and the cross that He bore
Were His own—
The cross was His own.

He borrowed a room on His way to the tomb
The passover lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet;
But the crown that He wore and the cross that He bore
Were His own—
The cross was his own.

(L.M.N.)

FOREIGN CORRESPONDENCE

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

ETHIOPIAN NEWS NOTES FOR APRIL, 1934

GORE

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

By the end of the first week of school sixty children had enrolled, fifteen of whom were girls. There are four teachers all of whom are products of the Mission schools. This term of school gives promise of great development of Christian character among the students. There is also a small boarding school this year.

The work among the women has been divided this year so that each of the three women missionaries has a section of town for which she is responsible for a weekly prayermeeting. One group meets always in the same home while the other two groups meet in turn among those attending the meetings. New and interesting contacts are being made and the teachers come away gladdened by the parting remark: "Thank you for coming today to teach us."

The week preceding Easter Dr. Dougherty held services in the Church, and each day there was a fine attendance. We find that from year to year folks are becoming more interested in these pre-Easter services and are glad to join with us in the study of God's Word.

SAYO

The first annual report of the Mrs. Jean R. Orr Memorial Hospital is most encouraging. 14,680 sick were treated, two hundred and forty-one of whom were in-patients. The number of those hearing the Gospel during the year was 20,044. 180 operations were performed of which 25 were major operations. The income for the year was about $2,710 USA which is considerably better than in the old days when only a dispensary was operated. Dr. Bergsma states: "The change from a dispensary to a hospital, while greatly increasing expenses, has nevertheless more than doubled the amount actually raised on the field."

Boys' School, Sayo

School opened here with 95 pupils, all of whom are girls. Fifteen of these are in the Boys' Boarding School. Our four evangelists and four school teachers are all helping to educate some boys. Among them they are caring for the tuitions of eleven lads. We are glad they are learning to share. Seven of the girls mentioned are in the G.B.S.

Seven new members were received into the little Sayo Church April 1, making a total of sixty-seven members not including missionaries or three Ethiopians who have yet to secure their letters from other Evangelical Churches. There has been about 80 per cent attendance at the Tuesday evening Instruction Class for Church members.

Two of our evangelists, Latta and Gabisa, have lately been arrested while working in two outlying sections. In each case petty officials tried to extract bribes, but were unsuccessful. The people as a whole were sympathetic to our men as they realized the unfairness of the arrests.

THE SUDAN

Mrs. R. F. Shields, Editor, Khartoun, The Sudan

HAPPENINGS IN THE SUDAN

By Miss Marguerite McClellan

One of the high spots of the year for the women workers in the North Sudan was the conference held in Gereif in January. The subject was "Praying in the Holy Spirit," and the conference verse, "And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us." I John 5:14.

The Bible study, Paul's letter to the Philippians, was led by Miss Coie. The discussion periods were planned by Miss McIntyre, who had prepared questions with Bible references as answers for us to study in preparation for the conference. There were earnest, interesting, and very helpful discussions on the following subjects: "What is Prayer in the Holy Spirit?" "Hindrances to Prayer;" "Prayer According to the Will of God;" "Answers to Prayer." Rev. Fairman and Boulis Effendi Rifaat gave much appreciated and very practical addresses, the former on "Praying in the Holy Spirit," and the latter on "Prayer and the Work of Evangelization."

When one is urging people to attend a conference in America, he points out the attractions of the place where it is to be held. The fact that the conference was to be at Gereif this year probably caused no more to attend than would otherwise have gone, but it certainly added to the workers anticipation of a pleasant time and to their enjoyment of the actuality. A farm by the river planted in alfalfa and vegetables all in neat little plots interspersed with banana, lemon, and date trees, a fine herd of dairy cattle and friendly interesting goats, a house surrounded by green grass and shrubs and flowers—all this in a quiet spot on the desert with at least five miles of sand between us and the scenes of our daily labors—why wouldn't it be a delightful place to get near to God and to one's fellow workers!

The combined missionary residence and school building of the J. Kelly Giffen Agricultural School was just large enough to accommodate the 40 guests, due to the fact that each one was willing to consider the space occupied by one bed, either on the veranda or in the house sufficient for her individual needs. The weather was unusually cold; so cold that we had to wear

jackets to the meetings and stuff the broken window pane with a blanket.

Since the beginning of February the Girls' Boarding School has two new volunteer workers, both the wives of British government officials. The one is a doctor who had just finished her medical course when she was married and who is eager for a little practice. She inquired about the chance of helping here and arrangements were made for her to come over twice a week and help with the medical work.

The second came by our request. She is a young woman who has been a nurse and has led a very busy life and she seems pleased to be able to help us. She is giving one morning and two afternoons a week teaching music to classes and individuals in the school. The girls who are taking individual lessons pay for them and for the use of the piano, so of course the opportunity to study piano is limited to the few who can afford it. One of our Sudanese teachers who has shown much interest in music is exchanging lessons in Arabic for her piano lessons.

A few weeks ago the Sudanese chief of police in Khartum North asked Miss Una Coie if we could take a little girl into the G. B. S. because she was brought up before them for nosing about in other people's homes where she was not wanted. Miss Una reported the matter to those in charge of the school and it was decided to give the child a trial. She is still in the school and is slowly becoming adjusted to its ways. When she first came it kept the Americans busy quieting her wails—wails due not to the fact that she was put in the school—over that she seemed quite happy—but habitual uplifting of the voice calculated to cause others to leave her strictly alone. It was learned after she was taken in that her widowed father could do nothing with her, and being a hard man anyhow, he shut her up for long periods at a time.

A week ago her little sister came along and has apparently decided to take up her abode with us. She certainly needs the medical attention which the girls and boys in our school receive. Her eyes were so fearfully infected with tracoma that she never raised her head and she would of course in time become blind without treatment. After a week she is better but is still far from normal physically. How fine it is to have a nurse like Miss Turk and to have the girls whom she has trained to care for the physical needs of these people!

As I was writing the last sentence Sitt Elizabeth brought this little girl, Zeinib, in to see if she has the mumps. Zeinib still does not lift her head because of the light hurting her eyes. The swelling is probably due to a lot of bad teeth. Her wardrobe just now consists of an outgrown voile dress and bloomers of Peggy Anderson and a huge sweater which one of the older girls is doing without so that this little mite can wear it. Surely the Lord will reward you who make it possible to minister to such little waifs as these.

At the request of some of the young men of the church Miss Pillow is giving them simple progressive lessons in the elements of music following the Tuesday afternoon church service. Some time is also spent in singing. The class helped with the music for "The Nativity" at Christmas time and it has proved to be another link connecting the young men with the church. The pastor is the leader of this group of young men, some of whom are Moslems, but regular attendants at some of the church services.

Three other developments in the work of the church this year, are a meeting for juniors, a weekly discussion group for the young women, and a Bible class for the married women. The Bible study is in charge of one of the pupils in the training school for Bible women with Miss Una Coie supervising it.

EGYPT

Miss Minnehaha Finney, Editor, Monsoura, Egypt

STREET CHILDREN OF CAIRO

By Mrs. H. E. Philips, Cairo, Egypt

"The children, Lord, the children!
Not for ourselves we pray,
But for these little ones, whose feet
Are tender to the way."

Since coming to Cairo two years ago my heart has been especially touched by the needs of the children to be seen daily and nightly on the city streets.

We whose childhood has been surrounded by the loving care and sacrifice of our parents sometimes find it hard to realize that there are hundreds of children in the world unloved and uncared for to whom the word "home" has no meaning.

One evening at about eleven o'clock as my husband drew near the Mission Building on his way home from a late train, a tiny gypsy-faced girl with tangled black hair and bright dark eyes ran up to him calling "Backsheesh, backsheesh."

He was looking for an English policeman usually on duty near there and smiling at the child he turned to someone standing near by and asked as to the whereabouts of the policeman. At the word "policeman," the child took to her heels and ran like a frightened deer and it was only with difficulty that she could be persuaded to come back. After giving her a small coin my husband asked, "Where are you going now?" "To my Mother," she replied. "Where is your Mother?" "Over here," she said, and led the way to a group of women sitting on the pavement in the narrow street just back of the Mission building.

The mother of the little girl was quite willing to tell her story. She had been divorced some three years before and had no way of earning a living. She had secured a miserable little room for herself and her two little girls of nine and five years of age for a dollar a month and the children got this money and whatever more they had for food and clothing by begging and gathering cigarette stubs from the streets. These cigarette stubs sell for sixty cents a pound and it takes a good many days for a little child to gather a pound.

After listening to the story of their struggle for a livelihood my husband remarked to the mother, "You should try to get these children into an orphanage." Her reply was, "But how could I live without the money they bring me?"

What will be the future of this winsome little girl and her sister? I know of only one trade that is sure to be open to them and alas, there are always those in the streets of Cairo who are on the lookout for a pretty face among these little girls of the street.

One evening last winter as I was hurrying home at dusk thinking how good the fire in our grate would be, for the wind was cold, I saw another little girl, scarcely more than a baby, sitting on the doorstep of a shop. She was barefoot and dressed in a thin dirty cotton garment and she looked cold and hungry. Her eyes were so heavy with sleep that she had forgotten to hold out her hand to the passers-by for a "backsheesh."

How I wanted to take her home with me and bathe and feed her and put her to bed!

It is not unusual to see a child clad in one cotton garment asleep on the cold pavement of a Cairo street on a winter night.

One night last winter we saw four small boys huddled together to keep warm asleep on a street corner at mid-night. At the sound of our voices one of them jumped to his

feet and ran after us asking for a penny.

These are but a few examples among the hundreds of neglected children in Egypt. Often I have been wakened at night by a cry of pain or distress from a child in the street.

Who is responsible for their losing their birthright of happiness and freedom? I am often troubled by the thought. What would the Master do if He were walking the streets of Cairo today? Would he turn away from their small outstretched hands? God forbid that he should say to any of us "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

THE AMERICAN MISSION COLLEGE FOR GIRLS, CAIRO

By Miss Grace Huntley

We realize more and more as the days go by, what a big place in the activities of the school our new Dales Memorial Hall holds. It serves as a fitting place for the devotional exercises of the school during the five days of the school week, and on Sabbath the Sabbath School classes from Second Primary up through Teachers' Training Class meet there, as well as the Senior Christian Endeavor and preaching service which are held on alternate weeks. On the day of the annual exhibition of handwork, a program was given in Dales Hall by the children from First Primary down through First Beginners, and the capacity of the Hall was taxed. Chairs had to be brought in extra. Without these chairs, the Hall seats 590. Then too, Dales Hall is used for some of the singing classes and for music recitals and literary programs, and for dramatics, and for prayer conferences and gatherings of that sort for which it is an ideal place.

The former chapel room is now used as a library—as well as a classroom—and a glimpse into it during the library hour from 1:00 to 2:00 on school days would convince you, I'm sure, that the girls are making good use of it.

We were encouraged and pleased this year in our Music Department, because of the successful passing of the Trinity College (London) piano examination, by eighteen out of our nineteen candidates. Three of these passed with honors. The Trinity Theory examination results are still to be heard from.

Our Domestic Science Department must be mentioned, where the girls learn not only to make cakes and cookies and strawberry tarts and things of that nature, but also how to cook more substantial dishes, and to do other necessary household duties properly. (For example,—how to wash woolens and—babies.)

Our Sewing and Art Exhibition met with considerable praise from outsiders on our Annual Exhibition Day. I really wish you could have seen the great variety of work, water color pictures, oil paintings, hand painted china, batik, pencil drawings, posters with cut-out work. Copied designs,—a frieze "The Road to Camelot," done by a whole class, illustrated note-books on Birds and various other subjects, embroidery of many kinds, dresses and under garments, sofa pillows, scarfs, etc., etc.

On Sabbath mornings members of our Teachers' Training Class go to various churches in Cairo to teach in the Sabbath Schools. Often their classes consist of poor little street children. Yesterday two Mohammedan men came to one of these churches and were listening in on a class taught by one of our girls, trying to find something by which they could make a complaint that we were trying to make Christians out of Mohammedans. Someone came running to the pastor to get him to go to her rescue. He went and talked with the men and shook hands with them, and they didn't make any trouble at all.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

CHANGING INDIA

By Miss Margaret Murdoch, Rawalpindi, India

The topic assigned for discussion in Christian Endeavor some time ago was "How Methods of Missionaries are Changing."

To be sure our methods have to change just as methods along other lines change as conditions vary. And conditions in India are changing.

Stories told by the pioneer missionaries include the interesting item that whenever a missionary was traveling on the train his permission was asked before the train was started. But that seems to have gone out of fashion, for in my travel in India, I started the train but once. It happened one day about six in the morning, when I appealed to the guard to hold the train until the agent could make out another ticket. He had given me the wrong kind on the pretence that there wasn't time for the right one. When I finally got my ticket and was seated in the train the guard came and very politely said, "Now may I start the train?"

Doubtless much of the change and new independent spirit are due to the spread of education throughout India. And certainly the number of educated persons in our section, at least, is rapidly increasing.

I remember hearing one of our missionaries who was in charge of the Girls' Boarding School at Sialkot about 25 years ago, tell that in those days they had men for teachers in the upper classes. I could scarcely believe it for today we have only women teachers in our girls' schools. But the missionary went on to say that in those days there were few trained teachers among the women in the Punjab and no normal schools. Now, not only do we have our own Normal in Sialkot, but there are many others, where not only Christian girls train for teachers but non-Christians as well. We find the normal schools so full that girls of low ability and scholarship find it difficult to enter Normal. Teachers are becoming more numerous, and one can see in the near future the day when there will be more teachers than positions.

You would have enjoyed being with us one day last winter when we were calling on a village where there are no Christians. Imagine our surprise on being escorted to the little girls' school, for the villagers thought we had come to inspect the school. The teacher was a Hindu, and married of course, for otherwise she could scarcely be living in a village and preserve her good name. She was holding school in the small courtyard of her own home. About thirty girls attend the school, sitting on mats on the ground while she teaches all the grades from beginners through fifth. There was no doubt in our minds but that it was a real school. When we entered the older girls were sitting quietly in the sewing class while the first graders were studying aloud the multiplication table in the good old-fashioned Indian style. The order while we examined and praised the sewing and told something about Jesus was splendid. The teacher, to be polite I believe, bought a gospel portion and one of the older girls got up courage to ask for one. The teacher then asked all in the third grade or above who wished books to stand and we sold thirteen gospel portions in that little school. Just think of the chance the school gave us that day! Thirteen gospels left in the hands of girls who can actually read them! As many homes in that village with a gospel portion where there had been none before! Of course some may have been laid away, neglected on a shelf and some

even destroyed, but we have His promise, "My Word shall not return unto Me void."

I do not mean to give the impression that all girls read—the contrary is nearer the truth. Even yet only a few girls out of the millions in India are in school.

Boys' schools are more common. In the greater part of our district. There are many high schools too. In one of our camps we saw boys going to high school in groups of ten or fifteen, walking perhaps four miles or even more to the school.

You ask how this affects our work. It means we must be ready to meet all classes, educated and uneducated and even college graduates. It means that each year more learn of Jesus through the printed page. More gospel portions are sold each year, in fact we sell many of them to women who have learned to read in some city school or many who have learned from their husbands. There is one week each spring set apart for special effort in selling gospels throughout the Punjab, all missions co-operating.

But it does not mean a lessening need of work or prayer for as our young people go on to high school and college they read our English literature and papers, they learn our western ways and ideas, but in all their education in these government schools and colleges there is nothing taught about Christ.

Along with this education goes a Materialistic spirit which seems to thrive and spread as fast in India as in U. S. A. We find our youth who have acquired an education anxious to earn or receive as high a salary as possible—a natural desire if we may judge from the youth of our U.S.A.

Another change in India is the number of Christian communities, little groups of Christians here and there in village and city. I cannot imagine how it must have seemed when Dr. Gordon first went to India 79 years ago not to be met by Indian Christians. Now we all have our Christian friends and in almost all if not in all of our stations there is an organized congregation with an Indian pastor. Perhaps you think that means the work is nearly completed. But take Lyallpur as an example. In a population of 30,000 there is the one Protestant Christian church, whose active membership is less than 200. Think of that percentage and at once you see there is a vast amount of work remaining to be done.

Then there are changed lives in India. Usually we hear of the conversion of some high caste Hindu or Mohammedan who loses family and property on becoming a Christian. But we don't often hear about the changed lives among the outcastes—the people from whom the majority of our Christians have come.

Let me tell you of Fazl Bibi. We were discussing the sin of cursing one day in a meeting with the Christian women — just a handful there are of them—in her village. Now in India every woman has good use of her tongue in both lying and cursing —the men, too have equal or greater ability—and it is nothing to hear right in our meetings some curse directed toward a naughty child as "May you die," or "May a snake bite you." We were talking about how wrong such words are for Christians when one woman said, "I have just tried and tried, to stop but the curses just come right out." Then Fazl Bibi spoke up and told how she had prayed Jesus to help her and that now she neither lies nor curses. The silence of the other women showed she was telling the truth.

In another village lives Bholi, a joy to our hearts with her intense interest in learning Bible stories and psalms. One day we were there and in the course of our conversation one of her neighbors spoke up and said, "In all the time I have lived beside Bholi, I've never heard her curse nor has she ever quarreled with anyone."

A splendid testimony in quarrelsome India. Another day in a meeting she gave a bit of her Christian experience and I was so happy for usually they are a bit diffident about confiding in us. But she told how at one time they had a lot of sickness in their family and also financial troubles in bad crops, loss of a cow and calf—real losses in poverty stricken India. She said "We thought about it and decided we were not living right. We decided to pray more, have prayer in our home, give the tithe and live as well as we knew Christ would have us live. We have been happy and prospered ever since." "This from a woman who lives where there is not a single Christian who can read. Can we not see Christ's power there?

In closing I want to give four requests for prayer. In the face of the financial cut the Foreign Board must make I have to admit we need your money. But even more I believe we need your prayer.

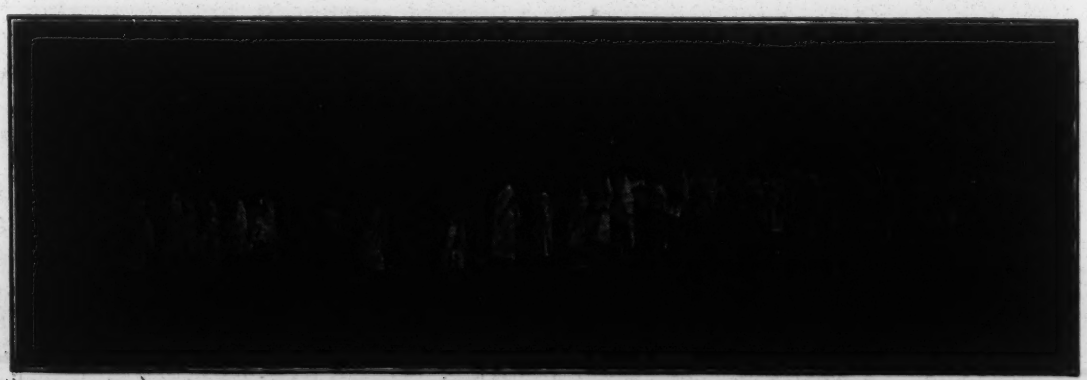
Will you not pray for the gospel portions that have been left in the hands of so many young and older people that they may not allow the books to lie unheeded on a shelf but may read and let the Holy Spirit interpret the truth as they read?

Pray for the young people who are in school. They learn from reading papers and magazines about the scandal and lawlessness in U. S. A. To many of them Christianity and westernism are synonymous terms. It is impossible for them to reconcile Christ's teachings and our way of living in U. S. A. They need our prayers that they may be able to realize that not all westerners are real, true Christians and that the spirit of disobedience and wickedness in our country is in spite of, not because of, Christianity. May we not help them to get an education which will not be just secular but Christian as well.

Then shall we not pray for laborers in His harvest. We need American missionaries for India but more than that we need consecrated Indians—Indians who will see the glory and joys of Christian service and be willing to accept the small salary it offers rather than the larger salaries offered by the government positions.

And last but not least in the desire of my heart, is the need for prayer for our illiterate village Christian women living as they do in poverty and socially still outcastes. There are just a few families here and there in the poorest part, usually, of the village of wealthier and higher caste non-Christians. It is only as some one goes to them to teach them that they can learn about Bible truths for as yet very few men even, among the Christians, can read!

Changing India needs our prayers. Will we be faithful?



Girls of the Avalon School, Pathankot, going to school

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

"THE BEGINNING OF MONTHS"

"The autumn is the real springtime of the town" declared Phillips Brooks in one of his greatest sermons. "It is then that the grey pastures of our paved streets begin to blossom once again with their bright flowers of enterprise and fellowship and service."

Is it not true in our church life? The autumn is the time when we are conscious of a fresh start in all our Kingdom work. "This month shall be the beginning of months." We may take this verse out of its setting and apply it to September 1934. Vacation days—for those who have had vacations—are over. "The renewed vigor which a holiday brings is surging through body and mind. Refreshed, we are ready to answer the summons to service, and at such a time it is fitting that we should see our tasks anew and take them up again with heart and hope."

The first of September should mean "Labor Day" for every member of the church. The Denominational Program—now called the "Raitt Memorial Program" in honor of the one who had such a large part in preparing it, now begins in earnest. First of all there is the call to prayer. In Presbyteries and Presbyterials Prayer Conferences will call many groups of praying people. Together let us go "Forward with Christ," month by month, as we keep the objective before us—"The Living Christ for the whole of Life."

USED POSTAGE STAMPS

One of our correspondents makes a request for used POSTAGE STAMPS for a Missionary Education Exhibit and for study classes. All countries are needed, including American. Besides higher denominations, the following are especially needed: Postage due, air mail, commemorative, revenue, government service, native independent states, foreign occupation or post offices (as in Egypt), charity or semi-postal and old issues, and the route to the field, as via Gibraltar, Aden or Somaliland. Already God is blessing the work and interest is increasing.

Address: Missionary Teacher, 5629 Thomas Avenue, Philadelphia, Pa.

"THE PORTAL OF VISION"

There were many requests made at the WGMS Convention, to have the Magazine Demonstration, "The Portal of Vision," printed in the Magazine. It seems inadvisable, because of its length to take up the necessary space. Instead type written copies have been made. Those wishing to reproduce this may secure copies at 25 cents each from the Literature Secretary.

SUMMER CONFERENCES

It has been the Editor's privilege to attend two summer conferences. First Stony Brook on beautiful Long Island with its quiet seclusion, the outdoor gatherings for morning prayers under the trees, the vespers either under the trees or by the ocean, the study group classes in school rooms and the mass meetings in chapel or auditorium.

This is the Annual Conference conducted by New York Synod. Bible Study, Mission Study, both Home and Foreign, Stewardship, Methods of Work for Young People, and Citizenship all entered into the program—a program that fulfilled its promise of "Information, Inspiration, Recreation and Blessing."

It was a joyous time indeed, mingling with the leaders and the fine group of happy young people from the eastern part of the church.

New Wilmington brought another time of happy fellowship. The usual program of Bible study and Mission Study, vespers on the Hillside for girls and in camp for boys, a missionary play written by a missionary and presented by missionaries, missionary addresses and more missionary addresses, afternoons of wholesome recreation, all combined to make a week of great profit to all who attended.

If any one is inclined to be pessimistic these days, he should come and bathe his spirit in one of these summer conferences where normal, happy Christian young people, knowing beforehand the nature of the program, come by the hundreds, to study the Word of God and the work of God, to face life's problems and to study to know God's will for their lives.

Another great company of our young people will be gathering at Lakeside as this goes to print. May all these young people meet the Master face to face.

A WORD OF THANKS

The program prepared for the recent convention of the Women's General Missionary Society was a very full one, but there was one interesting feature not listed in the printed copy. Just after the treasurer had presented her annual report, Miss Mary A. Lawrence came to the platform and, in fitting words, on behalf of the missionaries in our four foreign fields, at home and abroad, presented her with a lovely pin, set with thirty pearls, in recognition of thirty years of service as treasurer. She was followed by a member of the Women's Board who, on its behalf, added its tribute, a beautiful boquet of thirty tea roses. It goes without saying that the recipient was taken by surprise, and words failed to express her deep appreciation of the gifts and the kind thoughts that prompted them.

She now takes advantage of this opportunity to extend to all the donors, at home and abroad, her heartfelt thanks for the delightful gifts, with the assurance that they were gratefully received and highly prized and will serve as incentives to more loyal and faithful service in the days to come.

Mrs. J. B. Hill.

MISSIONARY GROUP NEW WILMINGTON CONFERENCE

Front Row—left to right: Rev. Don McClure; Four McKenzie boys; Mrs. McKenzie; Mrs. John Stewart; Miss Esther Wilson; Miss Lucia Dwight; Mrs. Don McClure; Dr. Mills J. Taylor.

Second Row: Rev. Emmett Alter; Rev. S. C. Picken; Mrs. Picken; Rev. Kenneth McKenzie; Miss Florence White; Miss Frances Brown; Miss Elizabeth McKibben; Miss Ruth Beatty; Dr. Norris B. Whitcomb; Miss Nellie Smith.

Third Row: Mrs. Howard Boyd; Miss Louise Scott; Miss Jane Lamont; Mrs. John Heinrich; Miss Edith Anderson; Miss Evelyn McFarland; Rev. Glenn Reed.

Fourth Row: Dr. G. A. Sowash; Dr. Neale McClanahan; Mrs. McClanahan; Rev. C. F. Kenneweg; Dr. W. B. Anderson; Rev. Harold McGeoch; Miss Ruth Williamson.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
905 Publication Building, 9th St., Pittsburgh, Pa.
Thank Offering Secretary

O Give Thanks

What? Give God thanks for everything,—
Whatever may befall—
Whatever the dark clouds may bring?
Yes, GIVE GOD THANKS FOR ALL;
For safe He leads thee, hand in hand,
To thy blessed fatherland.

What Thank Him for the lonely way
He to me hath given—
For the path which day by day
Seems farther off from heaven?
Yes, THANK HIM, FOR HE HOLDS THY HAND,
And leads thee to thy fatherland.

Close, close He shields thee from all harm;
And if the road be steep,
Thou knowest, His everlasting arm
In safety doth thee keep,
Although thou canst not understand,
The windings to thy fatherland.

What blessing, thinkest thou that He,
Who knows the good and ill,
Keep back, if it is good for thee,
While climbing up the hill?
Then TRUST HIM, AND KEEP FAST HIS HAND,
HE leads thee to the fatherland.

—Selected.

THANK OFFERING IN INDIA AND THE SUDAN

Last month we enjoyed reading the reports of the meetings of the Presbyterial of Egypt and the distribution of their Thank Offerings.

The Thank Offerings of our foreign fields are not included with the offerings of the American Presbyterials. Their offerings are disbursed by Presbyterial or Synodical Committees. They devote their Thank Offerings to varied objects of their particular interest.

This month we are presenting reports from India and the Sudan.

SANGLA HILL, PUNJAB, INDIA

I have just returned from Synodical where the Thank Offering for last year was divided. This division of the money was made the last day of the meeting and too late to get into the regular mail but I think it will get into this week's airmail, so I'm sending it that way and hope it will reach you in time for your report.

Our Thank Offering is lower this year than last. Many of our women give willingly from their poverty, but, as at home, we have many who could give more. The offerings for 1933 are:

Senior	$818.25
Young Women's	40.40
	858.65
Junior	98.20

This Junior includes two life memberships which go into a special fund for a child's bed in the Sialkot Memorial Hospital. The balance of the Junior Thank Offering goes to the Sudan to support an orphan girl.

The senior and Y. W. Thank Offerings are disbursed together and this year are to be spent in India as follows:

Home Missions	$400.00
British and Foreign Bible Society	33.35
School for Blind girls at Rajpur (This supports eight girls)	200.00
Our Seminary in Gujranwala	100.00
Lady Irwin Tubercular Sanitarium (Endows one bed)	100.00
Synodical Bible Women's Fund	25.30
	$858.65

The goals for 1934 are $1,000.00 for the Senior, $50 for the Young Women and $100 for the Junior.

We had a very good Synodical.

Most sincerely yours,
Laura Reynolds.

Last year a Young Women's society was organized in the Sudan and they expressed their gratitude by a Thank Offering.

This second report is most encouraging and should stimulate us at home to increase the amount of our gifts.

KHARTUM NORTH, SUDAN

You will be interested to know that our Young Women's Missionary Society of the North Sudan has just had its Thank Offering service. The offering amounted to $89.20 this year. That is a little increase over last year's, which was $77. We are very happy that it is larger and we hope that another year it will increase even more as the people come to have the spirit of giving.

One thing of interest at this meeting was that two guests happened to be present with a friend. When they learned what the meaning of the Thank Offering was, one of them wanted to add her gift of 10 piastres, or 50 cents.

Yours in His service,
Una Coie.

PRESBYTERIAL HONOR ROLL

The following presbyterials have won a place on this Roll by each society of the presbyterial giving a Thank Offering and reporting same on time to the Presbyterial Thank Offering Secretary and she in turn sending a complete report on time to the General Secretary.

Every Presbyterial on the HONOR ROLL THIS YEAR IS OUR DESIRE.

1. Albany .....Fifth Year
2. Allegheny .....Fifth Year
3. Argyle .....Sixth Year
4. Beaver Valley.....First Year
5. Boston .....Fifth Year
6. Butler .....Eleventh Year
7. Caledonia .....Second Year
8. Cedar Rapids.....Third Year
9. Chartiers .....Fifth Year
10. Chicago .....Fourth Year
11. Cleveland .....Seventeenth Year
12. College Springs .....First Year
13. Colorado .....Sixth Year
14. Conemaugh .....Frst Year
15. Delaware .....Fifth Year
16. Idaho .....Third Year
17. Indiana .....First Year
18. Indiana Northern.....Fourth Year
19. Kiskiminetas .....Fifth Year
20. Lake .....First Year
21. Mansfield .....Second Year
22. Monmouth .....Fourth Year
23. Muskingum .....Fourth Year
24. Nebraska .....Fourth Year
25. New York .....Second Year
26. Ohio Northwestern .....Fifth Year
27. Oklahoma .....Fifth Year
28. Oregon .....Ninth Year
29. Philadelphia .....Second Year
30. Puget Sound.....Thirteenth Year
31. Rock Island.....Fifth Year
32. San Francisco.....Second Year
33. Spokane .....Seventh Year
34. Steubenville .....First Year
35. Tennessee .....First Year
36. Texas .....First Year
37 Uncompahgre .....Twelfth Year
38. Vermont .....Ninth Year
39. Westmorelnad .....First Year
40. Wheeling .....First Year
41. Wisconsin .....Sixteenth Year
42. Xenia .....Fifth Year

QUESTIONS FOR THE MONTHLY PROGRAM

A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prosperith.—Prov. 17:8.

1. What disbursement was made of the last Thank Offering?

2. Why cannot the Thank Offering be used to make up the Missionary Budget of any congregation?

3. Can the Thank Offering be used for any purchase in the local congregation?

4. Does the giving of a large Thank Offering lessen the amount given to other causes? Why?

5. How can we increase our own interest in missions?

LIST OF SUPPLIES

The new list of supplies is completed and has been mailed, together with a message, to the president of each missionary society. She is asked to give this letter to the Thank Offering Secretary. These helps have been planned to assist you in your planning for the monthly program.

You will note two new pageants this year. One, written by Miss Mary Hendrix, suitable for Women's and Young Women's societies, has only ten characters. This has a splendid message and will be very suitable for your preparation meeting. The second, "Dedicated Unto the Lord," written by Mrs. H. S. Boobyer, is suitable for your presentation service. The price of both pageants is 10c each.

ANNUAL REPORT BLANKS

The Annual Report Blanks will be mailed to Presbyterial Thank Offering Secretaries October 15, 1934. If any presbyterial has elected a new Thank Offering Secretary since the report was sent to the Statistical Secretary April 1st, please send name and address of the new secretary at once.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

ATTENTION, PLEASE!

Some of our young women read the Magazine! Up in Cleveland the First Church young women read the Young Women's report found in the July-August Magazine. The name of their society was not listed among those reporting one hundred per cent in efficiency and it had earned this record! The report said that there were *five* such societies; it should have said *six*.

We are sorry to have overlooked this item in culling information from the blanks and want the church at large to know of the accomplishment of First Cleveland Young Women's Society.

NEW YOUNG WOMEN'S SOCIETIES—FOR THE 1935 REPORT

Mercer Presbyterial—New Wilmington Young Women's Missionary Guild—20 members.

Beaver Valley Presbyterial—Conway Mary Jane McKnight Missionary Society — 9 members — President, Vera Martin.

Monmouth Presbyterial—1st Monmouth Young Women's Society — 15 members — President, Frances Griffin, 314 N. 2nd St., Monmouth.

Note:—Will all societies formed *since* the 1934 report closed and not yet having sent in the necessary items for publication, please take care of this soon. Do not delay in reporting a new organization. If, by any chance, your society was formed *before* the 1934 report was presented, but it has not yet sent in the information for the Young Women's Department, will you not see to it at once. Occasionally a society is very slow in some of its duties.

FINANCIAL OBLIGATIONS

Reference has already been made to the fine way in which the young women have endeavored to meet their obligations. Of course there has been a great decline from the records of about four years ago. Since there is less talk of stringency now, may we not expect that those who have incomes may plan to do a little better if possible than the past year. We need to consider the heavy responsibilities of the W. G. M. S. and do our share in carrying on.

For the years 1930-1934 inclusive, the special fund has not been fully realized. If every society does what it can for this object, next spring will tell a different tale than that of the year just closed. Begin now to take thought of each and all obligations. Plan consistently, follow your plan and success will be yours.

EXCERPTS FROM THE YOUNG WOMEN'S DEPARTMENT REPORT

Note:—The Secretary of the late convention made request that the following report be published in the Magazine. The annual report number of the Magazine contains the statistics of the department, but Miss Robertson felt that at least some of the points brought out in the Young Women's report read before the convention should come before our readers.—Editor of the Department.

Prior to 1903, there were few Young Women's organizations. When these sixty-eight societies were invited by letter to be the basis for a department, only thirty-five responded. Thirty-one years later there are 579 societies in America, six in India, six in Egypt and one in the Sudan or a grand total of 592 with a combined membership of 12,644. This is a goodly company of girls and young women, but when you consider that in the American churches scarcely more than one-third the possible membership has been attained, there is yet a broad field for work. In the foreign field, the boarding schools make possible practically all such organizations.

Of the 600 congregations in America having ninety or more members, more than one hundred and fifty are without any young women's societies. Besides, there are others that are doing nothing in this line for the high school age. Why should not all our girls have opportunity to become missionary trained? Should not the adult portion of a congregation feel responsible for proper training for youth?

Questions arise from time to time. Some will be considered here. As to the compass of the Y. W. department, it includes all societies between the junior society and the women's organization.

Yes, the teen age group is essential. Is not the intermediate society a good substitute? No. The main purpose of the missionary society is to create an interest in missionary work, a passion for the lost world. The intermediate society is more a place for self-expression, a training school, not primarily missionary in intent. As to when a society should be called teen age, the *name* decides this. Where it is advisable to include girls in their early twenties, if the society is to be known as a teen age group, the younger girls should form at least two-thirds of the number.

As to the obligations a teen age society should be expected to assume, since it is part of the WGMS, it should share according to its ability. It is doubtful whether it is wise to fail to give fair understanding of the work at the very beginning. Girls like to feel that they are engaged in a worthwhile work.

Societies that have been organized a good many years sometimes ask how they may pass into the senior division, probably maintaining their identity as societies, preferring not to merge with other societies. Simply drop the "Y" and enroll with the senior division, taking care to give due notice of the fact—to the secretary of the presbyterial and Y. W. secretary. There is no longer any obligation to support the Y. W. Special fund.

A serious problem is that of the disbanding society. This suggests decadence in the congregation—a lack in live material. Cannot we eliminate both the word "disband" and "non-report?"

"What's in a name?" is sometimes asked. Societies in their enthusiasm may choose the name of a missionary. All is well until the newness wears off and interest wanes a bit. But what about those through-going, consecrated workers whose names have been adopted by societies? Shall they be called upon to represent indifference, carelessness, selfishness instead of earnestness, persistence, faithfulness?

When does a Y. W. society become a member of the presbyterial?

When it pays the presbyterial assessment (membership dues). The amount is decided by the particular presbyterial. Only 290—not half the societies in the department—reported the payment of the fund this year. Presbyterial treasurers are called on to check up on this matter. Presbyterial privileges as well as those of the general convention depend on this matter of membership.

(Next month the report will be concluded.)

YOUNG WOMEN'S SPECIAL COLUMN

Dear Young Women Friends:

Greetings to you from our new missionary society! It has not yet been named but it *is* a *reality,*—here in our newest work in Chicago. About two months ago a few of our young women and two of our men met together to "talk things over" and after a short talk on the history of our W. G. M. S. work voted to organize a missionary society. About two weeks later the organization was completed, and since that time we have had one regular meeting, and a very interesting meeting it was, even to the five men present! I heard one of them remark after the program was all over —"Why, I supposed that missionary meetings were "dry as the dust" things! Well, this one wasn't!"

We have moved since last I wrote you into new quarters, for both church and home. It is an old house just three doors from the store-room where we have been for so long. The new home presents greater comfort and opportunity so we made the change. We are now pretty well "settled" though our windows are sadly in need of curtains. Just now we are in the midst of Vacation Bible School which followed close on the heels of Children's Day. It is delightful work but a bit trying these hot days. At the end of our school is "closing" and following that our Sabbath School and Daily Vacation Bible School picnic. After that, several of us are going to have a vacation—at least, a change!

I am afraid that the Evil One never takes a vacation; he has been very busy here in Chicago and even in our little church. We need your prayers more than ever. Pray for us. Write to me.

Your friend,
Sallie E. Dickey.

7539 Ridge Blvd., Chicago, Ill.

METHODS PROGRAM REVIEWS

The pretty blue cover of the Hazel Bennett Circle, Mt. Lebanon church, attracts the eye—if you like blue. The motto, "Let your light shine," is illustrated on the first page in stencil, the rays from the candle falling on the Book of books, lying on the stand. Picnic day is attractive with its big shade tree and picnic table surrounded by a bevy of girls, the value of such a day being strengthened by the quotations—

"Rest is not quitting the busy career;
Rest is the fitting of self to the sphere."

The pages are filled with an outlined program. The "circle sister" is to be a factor of the year. As a closing thought these words appear:

"We go this way but once, O heart of mine,
So why not make the journey worthwhile?
Giving to those who travel on with us—
A helping hand, a word of cheer, a smile."

Miss Clemmie E. Fife, 3245 Wainbell Ave., South Hills, Pittsburgh, is chairman of the committee.

A tiny miss, all in black except the white lettering and ribbon waistband, with hands extended in welcome, the word "Come" reassuring you, is the form of the program of

the Mary B. Hare society of Homewood, Pittsburgh. This colonial lady has a goodly layer of white petticoats on which the information and the several programs are listed. This program fits into a small purse or can well dangle by ribbon or cord beside "mi-lady's" mirror and be a constant reminder of a delightful opportunity for fellowship and service. Ruth Becker is chairman of the program committee.

A gold star with rays radiating from it over the page is the sole adornment of the cover of the year book of the Women's Association of 3rd St. Louis church. The study of the work in the home field is covered by this topic or theme—"Seeing America First." The society is divided into circles, each one being responsible for developing its share of the monthly programs. August is to enjoy a missionary story-telling contest. A page at the last of the book is left for jotting down impressions. You know how easily what seems unforgetable slips from memory unless you mark it down at once. Miss Emilie Chapman, 4941 Highland Ave., St. Louis, can give you full information.

The Jean Black Circle of 2nd Butler presents its new program. It voices its hopes for its organization thus:—"Let our society be—

A live society—active, progressive, growing.

A warm society—sympathetic, cordial, friendly.

A hopeful society—optimistic, confident, courageous.

A serving society—doing for others, at home and abroad.

A spiritual society—filled with the spirit of God."

A program of variety — special days, mission field days, a play, a sealed program promise good times. Write Ruth McKee, Butler, Pa. for information.

The Young Women's society of Tabernacle church of Youngstown has noble purpose as expressed in the poem, "My Creed"—I would be true, pure, strong, brave, words penned by Howard A. Walter. Among other things, the society has planned a scrap-book meeting and hopes to devote the Christmas meeting to entertaining another society. Miss Alice M. Connor is president of the society.

The Fairmount, Canton, Rainbow Missionary Circle is studying "How Far to the Nearest Doctor?" and has put its program up in the shape of a "pill bag." The material is of leatherette type. The "doctor's" initials are on the side of the bag,—"R. M. C." A full set of programs is found on the *contents* of the bag —the pages. Bible memory verses are being encouraged and a definite use of the Prayer Cycle. One meeting is to be devoted to a study of the 7 departments. Miss Mary Elliott, 2223 Gilbert, Canton, was the correspondent.

The year book of Beverly Heights, Pittsburgh, W. M. S. is colorful in cover with the artist's brush to give it a touch. The symbolism is the world on which the rising sun is in evidence shining on the pages of the Book. It suggests the carrying of the "Good News" and the reception of it in all the world. In the use of the Prayer Cycle, the names of certain missionaries are printed following the names of certain of the members. Just what is to be done you may know by writing the chairman of the committee, Mrs. E. F. Cary, 130 Hoodridge Drive, South Hills, Pittsburgh. One topic of study is the book, "World Tides in the Far East." Subjects pertaining to our own work are prominent.

A very unusual type of program was prepared by the Santa Ana W. M. S. It is a "round-the-world" ticket, each coupon representing a program. On the cover is the picture of an aeroplane, "Spirit of Good Will" by name. Admiral, rear admiral, purser, etc., take the places of regular names for officers and committee chairmen and so on. The ship takes off, making its first "hop" to Hawaii, going by way of China, Japan, India, etc., back finally to the good old U. S. A. Stops are made in the mountains of Kentucky, among the Negroes, at last coming to rest at the home airport, Santa Ana, Calif. The chairman of the committee, Mrs. A. J. McFadden of Santa Ana says the interest in the new program is evidenced by the marked increase in attendance. No one desires to "fall out" on the flight nor does there seem to be any wish to have to use a parachute. We neglected to say that the folding ticket is held in place by the indispensable elastic, such as your summer ticket may have had.

Mrs. Cloyce H. Bogle, 177 Park Avenue, Long Beach, California, is chairman of the program committee of the King's Daughters Circle. The new program is green in color, lettered in white and shaped as the map of India. The discussions for the year are based on India, her religions, women, schools, church, etc.

From not so far west comes another program, that of the Janet Nesbitt Circle of Sterling, Kansas. Miss Ruth Bell of Sterling is chairman of the committee. At the very beginning, it acquaints you with the study themes for the year, our own work and miscellaneous topics. Besides using the Prayer Cycle in the devotional period, a special prayer is recorded at the foot of each page, related to the subject of the day. A missionary spell-down is to take place at the annual meeting. Wonder how many will earn one hundred per cent. Topics for roll call sound interesting — a missionary current event, a Negro picture, Egyptian geography, a favorite missionary, etc.

The Ladies' Aid Society of 1st church, Pittsburgh, North Side, prepares a booklet annually listing its committees and subjects for the devotional periods. Some of the subjects are—the inward power, personal responsibility, who is my neighbor? getting things by prayer, the question of forgiveness, extra service, etc. The Scriptural references are included. Write Miss Elizabeth Trimble, 904 Publication Building, Pittsburgh, for further information.

A SPECIAL PROGRAM

Mrs. J. B. Graves, 720 Shadeland Avenue, Drexel Hill, Pa. has sent in an account of a very delightful dinner and reception in honor of returned missionaries, of Philadelphia Presbyterial, some having but recently entered the port. She said that more than four hundred enjoyed the fellowship at the banquet table and the excellent program later. Six missionaries, Misses Brown, R. Beatty, J. Lamont, Mrs. Bancroft and Drs. J. Stewart and Caldwell, gave greetings from their respective fields. Even a printed program, containing the dinner menu, the outlined program, etc., was on hand. If some other community should wish to entertain in this admirable way, the program being discussed will be available in the loan department.

AN ENJOYABLE AFTERNOON

The Women's Society of 7th Philadelphia was hostess recently to Mrs. Samuel C. Picken and three other missionaries from India, Misses Frances Brown, Jane Lamont

and Rose Shereda. Mrs. Picken gave a most interesting description of the mode of life, manners and customs of those among whom she has so faithfully labored. Greetings were given by the other missionaries. The place cards were unique, each bearing a miniature map of India. Besides, each of the seventy present received a dainty favor.

AN UNUSUAL GATHERING

The Women's Society of the church at Hamilton, Ohio, held a Chinese luncheon recently. The menu consisted of chop-suey, rice, litchi, pecan cookies with sesame seeds and real Chinese tea, furnished by Mrs. Edward K. Lum, a native Chinese, who has been attending the missionary meetings. Mrs. Lum was very becomingly garbed in a blue silk costume. She explained the menu, the imported delicacies and, especially chop-suey which she said is an *American* dish. The story goes that a visitor from America visited the Chinese Emperor on a day following a big feast. When told to prepare a lunch for the visitor, the servants chopped up the remains of the feast day's meal. The visitor returned to America and called the dish "chop-suey!"

A Chinese program was the feature of the day, Mrs. Robert Louis, a former missionary nurse in China, being the speaker. It was a great day for the eighty members of the society and their friends.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

GLORIOUS ADVENTURES WITH CHRIST IN PRAYER

EQUIPMENT—1. A Bible. 2. A large picture of Hoffman's "Christ in Gethsemane." 3. Small notebooks to be used for prayer lists. These may have small reproductions of the same picture. They may be secured at most religious bookstores, or ordered from The Perry Pictures Co., Malden, Mass.—No. 798E, 10" by 12", 10c each; No. 798E Artotype, 12½" by 17", $1.25 each; No. 797U, 3" by 3½", 1c each.

POSTER—Use the 10" by 12" size of this picture with the words "Glorious Adventures with Christ in Prayer" on the poster as well as the time and place of the meeting.

GENERAL DIRECTIONS — Two leaders are used throughout. One represents Girlhood. She wears a head band and is dressed in a blue or white robe. The words "Christian Girlhood" are on a diagonal strip from shoulder to waist.

The other leader is dressed in white, wears a gold head band, and carries a Bible. She is the Reader, the Voice of Scripture. Slowly and reverently she reads all the scripture as it appears in the program. Girlhood presides throughout.

The large picture may be placed at the front of the room with a light upon it. A study lamp with a flexible arm can be used advantageously for this. The room should have rather a subdued light. The program could be conducted in a fine manner out of doors at twilight.

PROGRAM

PRELUDE—"I Need Thee Every Hour."

CALL TO PRAYER—"Call upon me, and I will answer thee; and show thee great things, and difficult, which thou knowest not."

SOLO—In the Secret of His Presence.

In the secret of his presence how
my soul delights to hide!
Oh, how precious are the lessons
which I learn at Jesus' side!
Earthly cares can never vex me, nei-
ther trials lay me low;
For when Satan comes to tempt me,
to the secret place I go.

When my soul is faint and thirsty,
'neath the shadow of His wing
There is cool and pleasant shelter,
and a fresh and crystal spring;
And my Saviour rests beside me, as
we hold communion sweet:
If I tried, I could not utter what he
says when thus we meet.

Only this I know: I tell him all my
doubts, my griefs and fears;
Oh, how patiently he listens! and my
drooping soul he cheers:
Do you think he ne'er reproves me?
What a false friend he would be,
If he never, never told me, of the sins
which he must see.

Would you like to know the sweetness
of the secret of the Lord?
Go and hide beneath his shadow: this
shall then be your reward:
And whene'er you leave the silence of
that happy meeting place,
You must mind and bear the image of
the Master in your face.

—*Ellen Lakshmi Goreh,*
An Indian Christian.

(This may be sung to the tune of "What a Friend We Have in Jesus," No. 245 in the Bible Songs Hymnal.)

VOICE OF SCRIPTURE — And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29:13.

GIRLHOOD—What an adventure, to find Christ! To know Him, to discover more and more each day what a glorious thing it means to have Him as our Saviour.

READER — The Voice of Jesus speaks through His Word.

John 6:35
John 8:12
John 14: 6
John 10:14

GIRLHOOD conducts the Prayer of Thanksgiving. This may be directed silent prayer, or the different parts used as short prayers.
Thanksgiving

For Jesus, our Saviour

a. Because we know Him

b. For His daily companionship

In school, that we may be true to our ideals; in our homes, that we may be radiant Christians bringing joy to those we love.

CIRCLE GIRL (without rising)

"I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I."

SONG—Chorus of "I Come to the Garden Alone."

READER—John 15:7.

GIRLHOOD — (Continuing Prayer of Thanksgiving.)

For the growing missionary interest in the young women and girls of our Church.

For the blessings brought into the lives of girls in our mission fields at home and abroad through the interest of the Home Church.

For the young women who have dedicated their lives to His service, and for those who have expressed their desire to go "if they be sent."

READER—Isaiah 65:24.

GIRLHOOD—Prayer is the mightiest unused force in the world. It is God's gift to us, by which we know

more of Him, by which we can do the works left for us by Christ when He went to the Father.

READER—John 14:12-14.

GIRLHOOD—Just to think, if we abide in Christ, keeping his words in our hearts, we may pray for money for the return of our missionaries and receive it! Not only that, but enough to equip our hospitals, build schools, pay salaries, provide scholarships for needy children, and all other necessary expenses. What a glorious adventure to help provide!

READER—John 15:7.

GIRLHOOD—Let us pray now for girls in our mission fields—In the schools of Egypt, especially the blind girls in Karmous school (pages 691-692 in July - August. *The Womens Missionary Magazine* and the Girls' Missionary Society at Faggala Girls' School at Cairo (page 695, beginning "Each month ....."), and the teachers at all these schools. We must pray also for the girls' schools in India and their teachers (Use the prayer Cycle), for the Girls' School at Khartoum, Sudan, and for Miss Coie. And for Mrs. Ruth Lobaugh Walker, and Miss Nichol in charge of schools at Addis Ababa and Gore. And for the children in the schools for Negroes, for the American Indians, and for the girls in our own mountain schools. (These may be sentence prayers, or one or two short prayers.)

READER—Matt. 18:19.

GIRLHOOD—One of the girls will tell us of a meeting of girls in India which became a place of power because of believing prayer. (Page 748).

SONG—No. 172, 1st stanza.

GIRLHOOD—In every letter our missionaries ask for prayer. Every missionary address contains this plea. We want to pray especially for the Young Women's Special Workers for whose salaries we are partly responsible. They plead with us for prayer. (She reads "The Missionary's Plea—page 701 in the July-Aug. W. M. M.) Pray for Y. W. Special Workers—See heading of the Y. W. Dept., any issue W. M. M. except July-Aug.

READER—I Samuel 12:23; Ps. 2:8.

GIRLHOOD—May we take a few minutes to write some special objects for prayer in our prayer lists? Include the names of any girls whom you would like to interest in missions.

CLOSING SONG—The Prayer Song, "Search Me, O God, and Know My Heart"—1st stanza.

READER—Acts 1:8; Matt. 28:19, 20; Jonn 14:15.

Suggested Book of the Month—"The Life of Trust," by George Mueller.

"O, matchless honor all unsought,
High privilege, surpassing thought,
That Thou shouldst call us Lord to be
Linked up in fellowship with Thee;
To carry out Thy wondrous plan
To bear Thy messages to man
In trust with God's own word of grace
To every soul of human race."

—*Selected.*

HOME MISSIONS DEPARTMENT

By Mrs. Wm. S. Cook, 1201 Sixth Avenue, Beaver Falls, Pa.

COMMENCEMENT ACTIVITIES AT EZEL

By Reverend Ray M. Davis, Ezel, Kentucky

The climax of every school year should be the Commencement program, culminating in the graduating exercises. What should be in any school was a reality at Ezel. And this climax was all the more a reality because of the fine spirit that prevails in our community between the church and school. There are always many details in such activities in which many have little interest, and that is natural. But there are the outstanding things in which we are all interested, and it is these that are called to your attention.

Friday evening, May 25, the Junior class presented their annual play. There was a fine and appreciative crowd to see a fine presentation. The players were well chosen for their parts and were well trained considering the many handicaps we have. We are expecting fine things from this, our present Senior class.

Saturday evening the Alumni and friends gathered in the school building for their banquet and business meeting. During their fine fellowship and in the presentation of the program, Mrs. J. C. Alter was called upon to recall some of the early days of the school. No one could present the difficulties, trials, pleasures and accomplishments of those days better than Mrs. Alter, for she was the first one on the field. Through these years her heart has been here and she watches with great interest the progressive steps of her young people. Dean Vaughn, of Morehead State Teachers College was also present and gave a challenging address to the assembled group. There are better things in store for this growing crowd.

Sabbath morning brought out a large crowd that filled the church. After the study period, the children of the lower grades gave us a message in song and memory work, presenting the values of the Bible in their educational life. Possibly no other service has helped us to realize better, the far reaching values of this training than this one. Parents want their children to have this training, and the eager and joyful expressions on their faces was a great reward for the effort that has been made during the past year.

The Baccalaureate service occupied the evening hour. Again the building was filled, and to capacity. Mr. Davis preached the sermon to the class from the theme, "God's Way for Youth." It was a forceful message, challenging the class to live after the way of the Risen Lord, regardless of the cost.

Monday evening the Eighth grade presented a Bible drama to a fine crowd. Following this presentation, selected students gave Bible readings, for which four prizes were awarded the winners. The prizes were not money, but something far better and appropriate for the occasion. The Bible, "far better than silver and gold," was presented to these winners, and we know they will be used through the years to come. We pray that they may be the means of leading these young people to definite service for their Lord.

Tuesday evening brought thirteen young men and women to the platform to receive the diplomas of work completed in our school. A finer group of young people cannot be found anywhere. The class was represented by their salutatorian, Mr. Goebel Manning, Miss Irene Pieratt, who gave a reading, and their valedictorian, Mr. Edward Gevedon. They represented their class well, and we predict for these trained minds great success when well applied to further study. The class address was

made by the Reverend Herbert Armitage. It is hard to imagine how a better address could be presented to any class. The speaker showed great ability to analyze humankind, and then in verse and prose presented to this class the great fact of a great God who will direct youth into great things.

Great interest is shown in the awards that are made at the close of the year. Mr. Edward Gevedon came in for his share of them. First of all he received a certificate of honor and a scholarship from the Chillicothe Business University, of Chillicothe, Missouri. It is his intention to take this training as soon as funds will permit him to do so. Then he received a beautiful medal representing his superiority in scholarship attainment during his four years. Mr. Goebel Manning also received for second honors in his class a beautiful medal for scholarship attainment. Certainly worthy awards for worthy students.

Perhaps our greatest interest centers in the award that is made annually to the student in the high school who has made the highest average during the whole year. There was much of speculation this year, and for the first time in our school the award was given to a member of the Sophomore class, Mr. Ogden Oldfield. He is a very active student, not only doing very fine work in class room but as well entering into the athletic and literary life of the school program. He is a fine representative of a fine group of students.

In looking back over the year, we can gladly say that it has been our best in every way. While enrollment has been higher, interest has never been so great, and scholarship attainment has reached the high mark. Students and people alike are deeply interested in our school. We are looking forward to a bigger and better year in every way. We ask for your help and prayers in this program of advancement.

GRADUATING CLASS, 1934, EZEL HIGH SCHOOL

Front row—left to right: Herbert Craft, Walter Bach, Cummings Fugate, Goebel Manning, Finley Lykins, Edward Gevedon, Talmage McClure.

Back row—left to right: Irene Pieratt, Esther Oldfield, Woodford Pieratt, Eula Salyer, Irene Patrick, and Marie Henry.

FRENCHBURG SCHOOL

By Reverend H. Glenn Stephens

By the time you are reading these lines, the school term of 1934-35 will have begun in Frenchburg School. More than two hundred boys and girls, ranging in school standing from the first grade through the twelfth grade, will be pursuing the fascinating game of school. Dormitories and Teacherage will be alive once more after the summer's quiet. The Church and Sabbath School, the Y.P.C.U. and Women's Missionary societies will have taken on new life and interest. For although there are many and manifold duties to be performed during the summer months, it is the school term that really counts in the work at Frenchburg.

We begin this year the twenty-sixth year of work at Frenchburg. Articles appearing in *The Womens Missionary Magazine* and in the *Frenchburg Reporter* last spring told of some of the developments during the past twenty-five years and the Literature Secretary is offering an interesting little leaflet which gives a more complete picture of the history and outlook of our work. We are looking forward with the assurance that the same Power which has brought Frenchburg School and its associated institutions thus far will provide and sustain us in the future.

The summer months have seen the beginning work of newcomers to our force. Miss Meda Reynolds assumed charge of the Hospital on June 1, succeeding Dr. Esther Mitchell. Miss Reynolds cannot take the place of a physician but as a Nurse she can give her whole attention to the work of the Hospital and dispense medicines and care for the health of the school children. Already she has demonstrated her ability and resourcefulness and has won a place for herself in the life of the institution and com-

GRADUATING CLASS OF 1934 FRENCHBURG, KENTUCKY

Seated, left to right—Lexie Phelps, Bruce Botts, Helen Bach, Mae Collier, Wendell Becraft, Bertha Hunter. Standing, left to right—Courtney Botts, Myrte Buchanan, Elmus Ratliff, Mildred Poyner, Dorothy Ratliff, Richard Pittard, Lena Bashford, Amon Peyton.

munity. On July 1, Mr. and Mrs. J. V. Pierce of Sterling, Kansas, came to Frenchburg. Mr. Pierce is to be Superintendent of Grounds and Buildings and Mrs. Pierce is to be matron of the Boys' Dormitory. We welcome these new workers and feel that they will prove valuable additions to the staff.

We are sorry that the straitened finances of the Women's Board has made it necessary to discontinue the music department of the school. Not simply because of the curtailment of our curriculum, but because the music teacher has always made a leader for so many extra curricular activities. We are hoping that the way may be opened to re-establish this department in the near future.

The response to a plea made for Used Clothing last spring has been very good. We had hoped for enough clothing that we might open our sales room as soon as school began. We have enough on hand for three or four sales days. The pittances received by many of our families tnrough the various agencies of Federal Relief work does not suffice for the purchase of needed clothing when they go to the clothing stores. But if we had a good supply of Used Clothing, it would be possible for a family to clothe themselves comfortably with these limited means. With the first cold weather of last winter, the attendance in the country schools of the county dropped in some schools fifty per cent, because children did not have sufficient clothing to go. The same story will be repeated this winter. We pray that warm and serviceable clothing will not be packed away in your attics and back clothes presses but will speedily be sent where it can and will be used. In addition to the service it gives the purchaser, the sum received from its funds necessary to finance our local expenses. Because of its dual service is it any wonder we keep pleading for your gifts of Used Clothing?

As Moses was unable to keep aloft his hands in blessing upon the army of Israel that day back yonder, and needed the strong support of Aaron and Hur, so we need your support that Frenchburg School may continue to bless the youth of Menifee County. Continue to pray for us, to give to the support of our work and to uphold our hands.

ALMOST I AM ASHAMED

Almost I am ashamed to be so glad—
With all the millions suffering and sad,
Disheartened men with faces pallid, sullen.
These early mornings when upon the mullein
Bright butterflies alight, when gardens waken,
And dizzy scents from flower-cups are shaken,
Lord, make me cringe with shame to be so glad,
If I forget the suffering and sad.

So many hunger, crave a brother's touch.
Almost I am ashamed to have so much.
If Selfish joy in owning all things needful
Should make me of "the last of these" unheedful,
Then let me feel thy soft, reminding touch,
And suffer shame indeed to have so much.

—Bertha Gerneaux Woods.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

"IN THE LONG AGO"

A clipping over fifty years old came to light recently in the papers of an old friend and admirer of Chief Joseph of the Nez Perces. It read:

"Some years ago when the Indian Department was endeavoring to straighten things out in the affairs of the Nez Perce Indians, Chief Joseph was very much opposed to the introduction of schools among them. When interrogated about this attitude he replied:

" 'No, we do not want schools or schoolhouses on the Wallowa reservation.'

" 'Why do you not want schools?' asked the Commissioner.

" 'They will teach us to have churches.'

" 'And why do you not want churches?'

" 'They will teach us to quarrel about God, as the Catholics and Protestants do on the Nez Perces Reservation. We do not want to learn that. We may quarrel with men sometimes, but we never quarrel about God. We do not want to learn that!"

From *Indians At Work.*

AN INDIAN NURSE

The first full-blood Indian nurse to do public health nursing among her own people visited the Indian Office recently. She is Margaret Sangster, an attractive young Navajo woman, who is a graduate of the Methodist Hospital Training School of Los Angeles. After completing her training she served for three years in a hospital and then had a year's experience in Henry Street Settlement in New York. She is to be assigned to one of the new community centers in isolated sections of the vast Navajo country. Here she will work with teachers and other community workers assisting her people to reach higher social and health standards.

From *Indians At Work.*

A LITTLE ONE'S BURIAL

A sick, little baby of fourteen months, died in a humble Warm Springs' home. The father had refused the invitation to attend the Church services repeatedly, but in his trouble he welcomed the Missionary and his offer of comfort and help. The services were to be held at the Church and he was glad to go into the Church on this occasion.

From the Church the procession went to the cemetery where a strange custom was enacted. The little coffin was placed beside the grave and it was opened by the grandmother. She lovingly put a pair of new moccasins on the little feet, folded carefully three beautiful handkerchiefs and placed them in the coffin beside the body, then a pretty baby blanket and a beautiful Indian blanket and some trinkets, and closed the lid. The Missionary then had a commitment service.

A short Indian ceremony took place when each Indian present lifted the right hand and offered some form of prayer, ending with the sign of the cross made by the arm placed across the body.

The little mound was later covered, and upon it were placed cups, saucers, toys, beads and artificial flowers.

(*Told by Rev. Petrie.*)

THE OPEN DOOR

"One June 18, President Roosevelt signed the Wheeler-Howard Indian Rights Bill.

"One becomes a little breathless when one realizes that the Allotment Law—the Agony and ruin of the Indians—has been repealed; that the

statutory denial of tribal existence has been repealed; and that the denial to Indians of the right to organize, and to use that modern tool of power, the corporation, has been repealed.

"The most important fact of all is this: that the Act does not do for the Indians the things which rightly they should do for themselves. It frees them to do what they want to do and need to do. It helps them, through very substantial grants of money. But the actions must be their own and the labor of creating their own futures must be theirs. The Indian Service, with definitely diminished powers is directed to help Indians in the fulfillment of their own hopes.

"It is in the Indians' power to make of the new Act a foundation stone and an opened door to a great future."

Hon. John Collier,
Commissioner of Indian Affairs
in *Indians At Work.*

INDIAN ARROWS

Two Tama girls, Frances Poweshiek and Louise Morgan had been very sick. The parents of these girls asked Rev. Patterson to have prayer for them. Mrs. Patterson writes: "We hope they will give Him the praise for their recovery."

Rev. W. A. Matthews of Simnasho, enroute to his home after the W. G. M. S. Convention, spent Sabbath, June 24th at Tama, Iowa. This proved a mutually helpful meeting for our two Indian missionaries.

Two of the five addresses made in June by Rev. Patterson were before Cedar Rapids and Wisconsin Presbyterials on June 26th and 29th. He told of his impressions since he has come among the Indians and stated their needs. These addresses were both interesting and informing.

Says Rev. Petrie: "I have now twenty dollars for a small folding, portable organ for the work at Seekseequa and elsewhere." But this is not enough. How useful it could have been for the open air meeting of the Boy Scout Troops!

A young Indian of He-He Camp plays the guitar and sings very well. Rev. and Mrs. Matthews called for him one Sabbath morning and took him with them to Schooley Camp. He did the singing and played, while another young Christian read the Scripture and led in prayer. "He was a bit uncertain once or twice in his reading, but there was nothing uncertain about his prayer. It is a long time since we have gotten so much inspiration out of a service among the Indians."

Two young Indian couples have been married at the Manse at Tama since the arrival of the new missionary. Each couple was entertained at dinner and presented with a beautiful quilt.

A new bridge has been built! It was opened June 17th, and was named after an Indian chieftain, Tuch-Sa-Hi. It does away with the Mecca grade between Warm Springs and Madras. Some members of the Board have vivid memories of Mecca grade!

During the past two years we have received whole-hearted assistance from the American Red Cross to help meet our Indian relief needs. During the winter of 1931-1932 that organization gave the Indian Service direct grants of $180,000 for relief of Indians in the drought-and-grasshopper stricken areas in the Dakotas, Montana and Nebraska.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

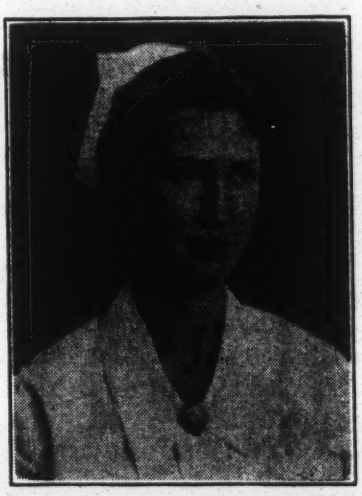
October 8—Miss Sara A. Moore.
October 8—Miss Marian T. Peterson.
October 13—Miss Marie F. Tait.
October 15—Mrs. Ada A. Dunlap.
October 18—Miss Ruth I. Ardrey.
October 18—Miss Elizabeth McKibben, R.N.
October 20—Miss Olive Laing.
October 23—Miss Mary A. Lawrence.
October 31—Miss Esther W. Wilson.

EGYPT

A copy of the *Egyptian Gazette* has been received, in which there are glowing accounts of the graduation exercises of the American Mission College for Girls In Cairo, and of the American Mission Schools of Assiut. Large crowds, from 1500 to 2000, assembled at each meeting and many important and eminent men attended and took part in the exercises. It was the 22nd commencement of the Girls' College and the 59th year of Assiut College and Pressly Memorial Institute (P. M. I.), and the 7th year of the Nurses' Training School. Commendation was made of the work of the Girls' College in Cairo. At the conclusion of the Assiut program the Mudir spoke very highly of the work of the American Institutions in Assiut.

Miss Helen Brownlee has had charge of the nurses' training in Assiut Hospital. She was sent out by the Foreign Board three years ago as a short term worker, and is much beloved by her fellow workers, by her pupils and by the people. There have been many requests sent to the Women's Board by the hospital staff that Miss Brownlee be given regular appointment for life service. After careful and prayerful consideration it was decided to appoint her as one of our regular missionaries, her service to begin September 1st.

There has been much traveling back and forth during the summer. Misses Ella Barnes, Edna Sherriff, Nellie Smith, Anna Criswell and Marion Paden came to America on regular furlough and several workers came on short visits to their homes on their own charges. Miss Rena Hogg has her furlough in Scotland, and a number went to various places



Helen R. Brownlee, R.N., Assiut, Egypt

in Europe. Mrs. Mary Coventry, Misses Esther Wilson, Ethel Weed, Lucia Dwight and Ruth Work have returned to their work after a year's furlough. Miss Evelyn McFarland is not able to return on account of illness in her family.

Miss Lillian McClelland was in Tanta Hospital for more than two months for treatment and it was thought advisable for her to go out of Egypt for a time to a sanitarium in Syria. Let us join with her many friends in earnest prayer for her speedy recovery to health and strength. Let us pray also for all of our missionaries who take up their tasks and heavy responsibilities for another year. May the Lord bless them abundantly in their labor of love and sacrifice.

INDIA

The many friends of Miss Emma Dean Anderson will be interested to know that she has been settled in her new home in Chakwal, Jhelum District. This is the newest Mission station and is a good sized city with many villages surrounding it. She is sixty miles from her nearest missionary neighbor at Rawalpindi and about seventy miles west of Jhelum. Missionaries from Jhelum District have itinerated there for many years, and Miss Anderson herself was there some fifty years ago. She is now living in her own hired house in the best residence part of the city, and is finding abundant opportunity to give the Gospel message to those who know not Jesus Christ. The first day she was there ten women called to see her and listened to the message, and the next day there were eight hearers.

Before beginning regular work Miss Anderson visited every station in the Mission with Miss McCrory, whom she had found a delightful traveling companion. It was a joy to her to see all her fellow missionaries again and to be in close contact with the work in the different stations and she found it most encouraging. She says, "the new hospital at Sialkot is wonderfully beautiful and well situated to do the work our faithful missionaries are carrying on. It is an honor to you all and a fitting monument to those who have finished their labors here and there."

Miss Kate Hill writes, "the Mrs. W. B. Anderson Memorial Chapel is going up fast and is going to be a beauty. Mr. Crowe, who is building it, is putting his whole soul and heart into it and each brick and door and window frame is built into it with love. It will be quite the most beautiful chapel in the Punjab." The money for the chapel was given in loving memory of Mrs. W. B. Anderson by the Young Women of the Philadelphia Presbyterial.

The good news has come that part of the ground of the old Sialkot Hospital has been sold. Thus funds have been secured to meet some of the building outlay. The new hospital has been full many times, with extra patients on the veranda, and there have been more operations this year than last.

Dr. Hunsberger and Miss Artman have gone to Australia on their holiday, to be gone two months for a much needed rest after a very hard year. We hope that all our dear missionaries may find renewed strength during the vacation time in the hills; that they may return to their duties with renewed vigor and enthusiasm.

We were sorry to know that Miss Addaline Brandon was again under the necessity of having an operation in the hospital in Mussourie. We pray that she may be speedily restored to health and strength by this time, and that all our devoted missionaries may be abundantly blest as they take up again their various duties.

Miss Roma Beatty and Miss Lois Buchanan expect to sail for India September 15th on the Steamship REX for Naples, and on the Steamship VICTORIA from Naples to Bombay. They hope to be in time to attend the annual meeting of the Mission in Sialkot, October 11-21. Let us follow them with our prayers as they journey to their fields of labor.

THE SUDAN

A number of the missionaries have been in Egypt for their rest time. While it is very warm there, it is a change from the excessive heat of the southern area, which is reported to be from 104 degrees to 115 during the month of April.

Miss Aulora McIntyre writes that her work is most gratifying, although very wearying, as it is out in the sun much of the time . She has compiled 100 lessons in the Bible, which she had printed in Arabic, and she was planning to get a set of illustrative cards printed this summer while she was in Cairo. These lessons are being translated into Nuer at Nasir,

and Mrs. Smith had her Nuer boys type a number of copies in English. Miss McIntyre says, "I think it gives added interest when one realizes that the boys, who a short time ago, were naked pagans have not only mastered English and use a modern typewriter, but are also staunch Christians. Is it not a marvel of God's grace?"

Miss Ray Huffman, Nasir, is delighted with the new five-room clinic building. It has a long veranda where the patients can sit during the service without suffering from either the heat or the cooling winds. There is room to wait on them within, and the operating room is the pride of her heart, with its light and absence of grass, bats, etc.; only lizzards and flies to contend with now, and some snakes and scorpions. From July 1, 1933, to May 1934 there was an attendance at the clinic of 11,897, with a daily average of 53 plus; the total number of treatments 16,469. Special effort is always made that either the doctor or nurse or both have contact with each patient; that personal contact, in addition to the regular clinic service, where a half hour is spent daily in praising the Great Physician in song and prayer and in giving of His Word and in the message of the Saviour's love.

MISS MARJORIE FAUGHT, MISS RUTH NICHOL AND HELPERS

No. 1. Bible Class—Miss Ruth Nichol and her Interpreter in back row; No. 2. A water carrier—This is an old lady, the wife of one of our servants; No. 3. Miss Marjorie Faught in native dress worn by a "big woman"; No. 4. Some of our helpers and school children; Back row left to right—1. Woman who cooks school children's food; 2. Matron of the school; 3. One of the teachers in the school.

ETHIOPIA

It is almost a year since two young missionaries left New York to take the long, long journey to Addis Ababa, Ethiopia, and our thoughts and prayers were with them as they journeyed. They were full of joy and enthusiasm as they went forth into new and untried paths in the Master's service. It is interesting to note something of their reaction after some months' of service, as they give some impressions of the country, hospital and school.

They agree the country itself is far more beautiful than they ever imagined it could be despite the many flattering descriptions heard before they left America. Indeed, as far as physical beauties are concerned, it far surpasses any of their dreams.

Miss Nichol and Miss Faught and Miss Arveson are living together in the school and are very happy in their little home. It is nicer than they expected it to be. No one had told them the country was so beautiful, and they were delighted with the beauty of *our* compound and the flowers and the mountains a little way out the road. They have been studying the language for some months and find it rather difficult, but it is thrilling to be able to talk some and to be understood and to understand what is being said. They love their work in the hospital and school.

Miss Faught, in addition to her work in the hospital, has a Sabbath School Class of thirty or more boys. Some of them come from an orphanage, but most of them are ragged and dirty boys from homes nearby. "They are so sweet and bright and some of them really know the Lord."

Miss Nichol, after successfully completing her first two language examinations, was able to reopen the school, which had been closed for several months, and carry on, and she can now make herself understood and gets along really well in understanding the youngsters. School opened on the first day of May, and the children came drifting in gradually until thirty-three were enrolled; then an epidemic of measles struck them hard. Later the attendance improved.

One of them writes, "Each day, as we work, we realize more and more how dependent we are upon our Heavenly Father. We know, too, how much we need the prayers of you folks at home. We have already discovered that this is not an easy place to work. We do not see lives being surrendered to Him as we would like, neither do we see the power in the lives of those who have confessed, the power which we so yearn to see in every Christian. Remember us that we may be undiscouraged, that we may be kept faithful ourselves, and that we may indeed master this language, and that most of all we may be found living each day in His will."

Miss Isabel Blair returned to her work in Sayo after her furlough. She sailed from New York on July 24th in company with Miss Mary Jane McKnight and some others who were returning to the Sudan. Let us remember these, our representatives, in prayer as they go back to take up their heavy burdens, that they may be kept in safety and may be used largely in building up the Kingdom of Christ.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

ANNUAL REPORT* THYNE INSTITUTE, CHASE CITY, VA.

On May 23 twenty-eight young people received their diplomas, thus bringing to a close another pleasant year at Thyne Institute. There was a substantial increase in the enrollment over the preceding year. Better prices for crops enabled the students to pay their accounts more promptly. This also enabled the students to remain in school until the close. We had nearly as many in the dormitories as we had the preceding year. We had a much larger number from the county than we ever had before.

The teachers rendered faithful service as they always do. They conducted each department in the usual efficient manner. They were also faithful in keeping up all of the departments of religious work. The prayer meetings were unusually interesting and helpful. The young people's work was carried on very efficiently. The three missionary societies are to be commended for the manner in which their work was conducted. Their meetings were held regularly and were well attended. They raised a Thank Offering of eighty-three dollars. This was a creditable showing considering their finances.

The dormitory girls were well taken care of by Mrs. Seright and Mrs. Gaines. Their dormitory training is a very important part of their school life. Prof. Blackwell took care of the boys in the usual way, gave them splendid advice, and showed them by example how to live.

We are still adhering to the ideals on which the school was founded. Moral and religious training still receive emphasis. All students receive Bible instruction. Greater emphasis is placed on temperance instruction because of the debauchery drink is causing among the people with whom we are working. Repeal was a very bad thing for them. Our work is made more difficult because of the return of legalized liquor.

The Home Economics department was conducted very efficiently by Miss Osborn. The girls under her supervision made a creditable record in sewing and cooking. As has been her custom, she financed her department by sales of things made in the cooking department. As usual the girls who graduated made their commencement dresses. The grade sewing teacher assisted in this work. When the girls appeared on the platform on commencement day all took note that they were tastefully gowned.

Mrs. Helen Shuman took charge of the sewing department in the elementary grades. She had made thorough preparation for her work, and from the beginning managed it in a very efficient manner. The dresses which the girls in the upper grades were able to make proved that this work is worth while. No part of our work is more practical than this. Fortunate, indeed, are the girls who get this training. They are not only able to make their own dresses, but also to make dresses for others in their homes.

I can truthfully say that the workers supported by the Women's Board have been faithful throughout the year. They have rendered splendid service. I can say the same thing of all our workers.

I wish again to thank the Women's Board for its loyal and hearty support throughout the year. The money which you appropriated to this work has not been spent in vain. Those whom you have helped to train will pass on to others the good things which they have received here.

*Received too late for July-August issue.

I would not forget to thank God for His goodness to us throughout the year. Because of His favor we have been enabled to do something for the advancement of His cause.

Respectfully submitted,
F. W. Wilson, Principal.

NOTABLE NEGRO WOMEN

Some one has said—and with more truth than poetry—"There is no superior race of people; there are superior people of every race." To a few of the superior people among the Negro race, it is my privilege to introduce you in a brief sketch.

We shall first introduce some who have chosen poetry as a means of self-expression. Phillis Wheatley was born in Africa and when only 7 years old, was snatched from her home and brought as a little slave to Boston. She was ragged and forlorn and as she stood on the block waiting to be sold she attracted the attention of Mrs. Wheatley and her forlorn condition won her pity and she purchased this little frail child. In her new surroundings this little waif became very happy. She remembered very little about her former home. She was a brilliant child and the whole family became very fond of her. She was educated by a daughter in the home, and at the age of 14 she was writing poetry and attracting the attention of some prominent people of Boston. She was sent to England where she was well received by people of the standing of Earls. In appreciation of her treatment she addressed a poem to the Earl of Dartmouth.

She seldom mentioned her sad lot of being a slave for she was grateful for the opportunities given her in America. One of her poems is as follows:

"Some view our race with scornful eye.
Their color is a diabolic dye.
Remember Christians, Negroes black as Cain
May be refined and join the Angelic train."

Phillis addressed some verses to George Washington and received a most courteous reply, praising her poetic ability. It is to be regretted that she was never given her rightful place in the literary world. While she was not a great poet she did write some fine verses. "Imagination" is considered her finest.

A number of years passed before there were other writers of prominence. Then came five others—Alice Dunbar Nelson who writes for some of the leading magazines and has several degrees from different colleges to her credit. With her is Anne Spencer, Effie Newsome, Jessie Fawset, Gwendolyn Bennett and others too numerous to mention.

Negroes are noted for their ability along musical lines and many of them have found self expression in song. The earliest of these writers was the wife of Balanka, who was born in Africa. This man had one beloved and only wife. At his death his wife poured out her great grief and sorrow in a song so beautiful and full of pathos that it has been sung by many for its loveliness and melody. It runs something like this—

"Where shall I find one like Balanka, Mother.
Like Balanka Mother
He has brot me into goodly things—
All these in very truth I did possess
Through him my husband, I beheld great good."

One day a Tennessee Planter sold a mother from her babe. The day was close at hand for the separation and the poor mother was frantic and decided to throw herself and babe into the river. She stumbled along the road with her arms around the child murmuring, "Before I'd be a slave I'd wish to die." She was stopped by a very old woman. In love the old wrinkled hand was placed on the mother's shoulder and the weak old voice said, "Don't do it honey; wait and let the Chariot of the Lord swing low" and with a motion as if reaching for something and

unfolding something she said "God has a great work for this baby to do —she's going to stand before kings and queens—Don't do it honey." The mother gave up and was sold into Mississippi leaving her baby.

After the war the baby girl entered Fisk University, and became one of the original Fisk Jubilee Singers and did literally stand before kings. She found her mother after a long search in 1912 and soon after the Chariot swung Low and bore the frail body of this very old woman home.

Then came many others among whom Madam Marie Selika who sang in Paris and other European cities where she roused the audiences to the highest pitch of enthusiasm by her rendition of the Echo Song.

There was Mrs. Jones who was commonly known as "Black Patti" because of the likeness in her voice to the wonderful white Patti of world wide fame. Today there are Miss Hazel Harrison and Miss Marion Anderson both of whom have achieved world wide fame.

Now we come to the educational world and find many notable teachers and scholars among whom Miss Hallie Brown has won notable success. She lectured in Great Britain under the auspices of the British Temperance Union and was most successful as a Temperance speaker; she lectured in Switzerland Germany and France; she appeared before Queen Victoria and was entertainer at a dinner given by the Prince of Wales to the poor children of London. She graduated from Wilberforce College and her worth was acknowledged when she was chosen as a teacher in her own College.

Mary McLeod McBethune is another notable figure in the teachers' profession and there are many others. We must not overlook the teachers in our own missions who are shining lights in literature and in their profession as teachers. There are Mrs. Maud Cotton and her daughter Carol who are outstanding people. Mrs. Cotton teaches music at the Henderson school and Carol chosen to teach in Knoxville College where the majority of the teachers are white.

Greatness comes through humble service, through living up to the rule of the Master when He said "A new commandment I give unto you that ye Love one another."

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

THE JUNIOR MISSIONARY MAGAZINE

The Junior Missionary Magazine is now in its thirty-sixth year. During all these long years it has been carefully and lovingly prepared. Month by month it has faithfully brought its missionary message to the Juniors of the Church who have gladly received it. Its many short stories and letters from missionaries have been interesting to the children, but of far greater importance has been the inspiration for service they have brought. Many young Junior leaders have found help in the lesson notes on the devotional topics for the meetings. Other features of the magazine have been planned with one aim and desire uppermost, their helpfulness.

A study of the figures furnished by the last Annual reports shows that only a few over two-thirds of our Junior Societies are now receiving the Junior Magazine. In twelve societies only one copy is received, presumably by the Junior Leader. As we have often said before, only about

one-third of the cost of publishing the Magazine is met by the small subscription price. The Board has considered it most important that Missionary education be provided for the children of the Church. For this reason we have thought that the money spent in publishing the Junior Magazine was well spent. The cost of publication could be greatly reduced by a wider circulation, and the help and inspiration of the Magazine reach many more Juniors.

We have been very happy to have on our subscription lists a number of large Magazine Clubs supplied by Church Sabbath Schools for the Juniors, and by Church officers for their Junior Churches. Quite a number of Women's Missionary Societies and some Young Women's Societies are meeting a part of their obligation for the Junior Societies by furnishing them with Junior Magazines. We appeal to all the readers of *The Womens Missionary Magazine* through their societies to give their Junior societies *The Junior Missionary Magazine.* The price is, single subscription 25c per year. Ten or more copies to one address 15c per copy per year. Order them from the Business manager, Mrs. W. R. McMunn, 302 Hastings Ave., Oakdale, Pa.

NEW MISSION STUDY LESSONS

New studies on the missionary work of our Church have been prepared by Mrs. Charles W. Fulton for the use of the Juniors. These programs will be full of interest and helpfulness and we hope that every society will use them.

JUNIOR TEMPERANCE ESSAY CONTEST

The attention of all Junior leaders is directed to the September issue of the Junior Magazine in which announcement is made of the Junior Temperance Essay Contest. This contest closes December first with the prize-winning essays to be published in the Junior Magazine at the earliest date possible. Inasmuch as Temperance Education is to be stressed in the Temperance Program for the women's societies with thoughtful consideration of the need of this education in our homes, in our Sabbath Schools and in our Junior societies, this plan of an essay contest for the children is one that should be sponsored and helped in every Junior Society by every leader, every mother and every friend of children. Writing upon a subject is one of the surest ways of retaining an unforgetable memory of that subject, so we hope and pray that writing upon the themes of this contest will leave remembrances of the effects of alcohol on body, mind and soul which will result in life-long abstinence from any form of liquor.

JUNIOR SPECIAL

1934-1935

Support of

GIRLS' SCHOOLS

At

Karmous and Mansura, Egypt

Amount Asked for $2,000

Begin NOW and put in a little each month then next March we will be sure to go "over the top."

LET EVERY JUNIOR SOCIETY HELP

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

TEMPERANCE PROGRAM FOR THE YEAR

Now, as never before, the children of the home, the school and the Church need education on the effects of alcohol on body, mind and soul. Our young people are meeting open temptation on every hand, in almost every place of social activity and relaxation. Every effort is being made in the publicity of the liquor interests to emphasize drinking as a social asset and as a healthful habit. Our younger children are also absorbing the same knowledge of the presence and supposed "values" of liquor through radio advertising, billboards and common conversation. We can no longer pray that our dear ones be kept FROM this temptation, we can only pray earnestly that they be kept IN this temptation. There will be built up in the consciousness of our young people a concept regarding liquor that will lead to an acceptance of it as a part of modern life and a personal use of it that will bring suffering to them UNLESS we educate them to the contrary. They need so sorely to know the effects of alcohol and to be warned against it that they may be forearmed when they come up against the question, "To drink or not to drink?" Therefore it seems well to offer for program use for the coming months a consideration of this need, how it can be met and our responsibility in the matter. The following program is suggested.

TEMPERANCE EDUCATION

"Temperance is moderation in all things healthful, total abstinence in all things harmful, such as intoxicating wines." — Xenophon, 400 B. C.

*Responsive Reading.
Number 156, Bible Songs Hymnal.
Prayer.
*Why Teach Temperance To Children—Talk.
*How Teach Temperance To Children—Talk.
What Is Being Done And What Should Be Done To Give This Teaching In Our Homes, Our Sabbath Schools And Our Junior Societies.—A constructive, meaning-to-do-something discussion of this need in YOUR homes and YOUR church.
Number 130, Bible Songs Hymnal.
Prayer.

The parts of the program marked with an asterisk are in leaflet form ready for your order. You will need a responsive reading for every two of your audience but only one each of the talks. Be sure to specify the number of the readings you want sent as ordering "Some" gives no definite idea. Please order in plenty of time for your meeting. We also have the following leaflets that will be found helpful and instructive.

The Bible And The Use Of The Word "Wine."
Milk vs. Beer As A Food (Teaching Material).
Alcohol — The Pitcher Plant (same).
Lesson Plan On Beer (same).
Alcohol's Way With Man.
The Havoc Of A Liquor Heritage.
Alcohol.
The Dangerous Undrunken Driver.

IMPORTANT — Those who are interested in teaching material and in plans to put this temperance teaching across this year are asked to watch the Junior Missionary Magazine month by month for help along this line as we shall endeavor to give as much as it is possible to find along this line.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

HELPFUL LEAFLETS FOR OCTOBER

India's Womanhood, 5c.
Women of India, 2c.
Training Home Makers in India, 3c.
Women Adventurers of India, 3c.
Zenana Work, 3c.

JUNIOR HELPS — A series of Program Outlines for Junior Lessons prepared by Mrs. Charles W. Fulton will be ready in September.

PRAYER CYCLE — 10c each, $1.00 per doz., $7.50 per 100.

SEED CORN—The United Presbyterian "book of the year," by Mrs. W. D. Mercer, is now ready. After publishing costs were all in, it was found that the price must be 40 cents, postpaid, and *not* 25c as announced on the Convention platform. Send orders to Board of Administration, 705 Publication Building, Ninth St., Pittsburgh, Pa.

TRIBUTE

MRS. A. M. PIERCE

The members of the Sarah Dales Lansing Missionary Society of the Elizabeth, Pa., United Presbyterian Church, desire to express this tribute of love to the memory of one of our life members, Mrs. A. M. Pierce, whom God called home May 17, 1934. She was a loyal humble Christian, an ardent worker in the church, when health permitted, and a friend to all who touched her life. She loved folks and was loved by all who knew her. To her son and his family we give our sincere sympathy and commend them to the Savior whom she loved and served.

The Committee.

MRS. D. R. WALLACE

A tribute to the memory of Mrs. D. R. Wallace of the First United Presbyterian Church, Cambridge, Ohio.

Mrs. D. R. Wallace was a lovely Christian woman, whose character possessed not only the personality of Mary, who sat at the feet of Jesus, but also that of Martha who served.

Her home and her church absorbed all of her time and talents, and developed the type of womanhood pleasing to her Lord and Master, who called for her twelve minutes past the midnight hour March 21, 1934. She answered.

"Deeds, not years, measure life."

Committee.

MRS. HENRY W. EDDY

The Womens Missionary Society of Oak Hill United Presbyterian Church, Akron, Ohio, wishes to render this tribute of respect and appreciation to the memory of our beloved Mrs. Henry W. Eddy, who received her heavenly reward on Saturday, June 2, 1934.

She was a faithful and untiring worker, who in spite of physical burdens, was ever willing and ready to serve her Master joyfully.

She was an efficient leader, and her cheerful, loving personality endeared her to every one with whom she came in contact. Her sincere devotion to the many departments of the Church and Sabbath School has been an inspiration to all of us.

She was the Association Secretary of the Women's Missionary Society of Cleveland Presbytery and was much interested in the entire society.

To Rev. W. H. Eddy, to Barbara Lou, to her mother, to her sister, and to a countless number of relatives and friends we extend our sincere love and sympathy.

May we all look to Christ, her Savior whom she loved and served so completely, for our strength and comfort. May we try to serve Him in that same untiring manner, and with that same love for which she set the example.

Mrs. W. P. Fairfax, Jr.
Mrs. M. E. Davison,
Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathryn Beattie, 1920 ..... Martinpur
Miss Minnie E. Beatty, 1912 ..... Abbottabad
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss Lois Boyd, 1918 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Lahore
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... S. Sargodha
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1932 ..... Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 ..... Sialkot City
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Sara A. Moore, 1917 ..... Pathankot
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Helen C. Sharp, M.D., 1932 ..... Sialkot City
Miss Kate E. Spencer, 1918 ..... Sargodha, North
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Dora B. Whitely, 1911 ..... Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 % Wallace Memorial Church ..... Washington, D. C.

NOW IN THIS COUNTRY

Miss Roma B. Beatty, 1909, 400 W. 44th St. ..... Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W. Tioga St. ..... Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St. ..... Monmouth, Ill.
Miss Marie E. Cash, R.N., 1926 ..... R. D. 6, Lebanon, Indiana
Miss Vida J. Graham, 1922 ..... Bisbee, North Dakota
Miss Sara Jane Lamont, 1928, 440 Cayuga St. ..... Philadelphia, Pa.
*Miss Mary A. Lawrence, 1893, % Rev. R. E. Ayers ..... Harmarville, Pa.
*Miss Mary E. Logan, 1891 ..... R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, % Mrs. R. W. Thompson ..... 1502 S. 77th St., West Allis, Wis.
Miss Louise Scott, 1916, 1801 Termon Ave. ..... N. S., Pittsburgh, Pa.
Miss Georgia Wengert, 1920 ..... Blue Mound, Kans.
*Miss Elizabeth McCahon, 1875, Thoburn Terrace ..... Almansor, Alhambra, Calif.
Miss Louise Scott, 1916 ..... 1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928 ..... South Range, Wisconsin
Miss Georgia Wengert, 1920 ..... Blue Mound, Kansas
*Dr. Maria White, 1886 ..... Memorial Home, Penney Farms, Fla.

(*) Retired.

EGYPT

Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, R.N., 1934 ..... Assiut
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Mansoura
Miss Alta G. French, 1925 ..... Assiut
Miss Elsie French, 1909 ..... Ezbekiya School, Cairo
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss May Holland, R.N., 1913 ..... Benha
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Tanta
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Fayoum
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 ..... 926 E. 1st Ave., Monmouth, Ill.
Miss Anna B. Criswell, 1906 ..... Clarinda, Iowa
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919 ..... R. D., New Wilmington, Pa.
Miss Marion Paden, 1902 ..... Bellevue, Pa.
Miss Edna B. Sherriff, 1920 ..... R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911 ..... R.D.3, Grove City, Pa.

IN SCOTLAND

Miss Rena L. Hogg, 1899, 11 Bellefield Lane, ... Portobello, Scotland

SUDAN

Miss Una Coie, 1918 ..... Khartum North
Miss Mary E. Cole, 1919 ..... Khartum North
Miss Elsie E. Grove, 1912 ..... Doleib Hill
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Mary Jane McKnight, 1922 ..... Khartoum North
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss E. Verna Pillow, 1930, Box 475 ..... Morgan Hill, Calif.

ETHIOPIA

Miss Viola M. Bayne, R.N., 1924 ..... Gore
Miss Dora B. Arveson, R.N., 1930 ..... Addis Ababa
Miss Isabel Blair, 1922 ..... Sayo
Miss Marjorie Faught, R.N., 1933 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. Ruth L. Walker, 1923 ..... Gore

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929 ..... 2900 W. Grand Ave., Des Moines, Iowa
Mrs. Agnes H. W. Bancroft, R.N., 1929 ..... % Mrs. W. Kent, Lincoln Avenue, Magnolia, N. J.
Miss Mildred Kiemele, 1929 ..... R. 3, Niagara Falls, Canada
Miss Elizabeth McKibben, R.N., 1924, Lowry Hall ..... 834 Ridge Ave., N. S., Pittsburgh, Pa.
Miss Florence D. White, 1923 ..... Cortland, Indiana

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson.....Cairo
Dr. and Mrs. C. C. Adams.....Cairo
*Dr. and Mrs. J. R. Alexander.....Assiut
Rev. and Mrs. J. M. Baird.....Benha
Dr. and Mrs. E. E. Elder.....Cairo
Dr. and Mrs. H. L. Finley.....Assiut
Rev. and Mrs. Dalton Galloway.....Beni Suef
Dr. and Mrs. H. K. Giffen.....Assiut
Rev. and Mrs. L. A. Gordon.....Alexandria
Rev. and Mrs. E. E. Grice.....Mansure
Rev. F. D. Henderson.....Alexandria
Dr. and Mrs. W. W. Hickman.....Assiut
Mr. and Mrs. F. S. Hovman.....Assiut
Dr. and Mrs. H. S. Hutchison.....Tanta
Rev. and Mrs. E. R. Jamieson.....Fayoum
Rev. and Mrs. W. B. Jamison.....Tanta
Rev. and Mrs. H. E. Kelsey.....
Dr. and Mrs. F. C. McClanahan.....Assiut
Prof. and Mrs. M. C. McFeeters.....Assiut
Rev. and Mrs. H. A. McGeoch.....Alexandria
Dr. and Mrs. R. T. McLaughlin.....Cairo
Dr. and Mrs. W. T. Moore.....Tanta
Mr. and Mrs. W. W. Nolin.....Alexandria
Dr. C. A. Owen.....Assiut
Dr. and Mrs. H. E. Philips.....Cairo
Rev. and Mrs. W. H. Reed.....Minia
Dr. and Mrs. C. P. Russell.....Assiut
Rev. and Mrs. W. J. Skellie.....Luxor
Dr. and Mrs. A. A. Thompson.....Assiut
Dr. and Mrs. F. Scott Thompson.....Assiut
Dr. and Mrs. N. B. Whitcomb.....Assiut

ON FURLOUGH

Dr. and Mrs. R. W. Caldwell, 500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. W. T. Fairman, 1 Carlton Ter., Walton Road, Clacton-on-Sea, England
*Rev. S. G. Hart, D.D.....New Wilmington, Pa.
Mrs. F. D. Henderson, 542 N. Beaver St., Wooster, Ohio
*Dr. and Mrs. L. M. Henry.....Indiana
Dr. and Mrs. N. D. McClanahan, Shady & Northumberland, Pittsburgh, Pa.
Mrs. C. A. Owen, 618 S. 2nd Ave.....Washington, Ia.
Rev. and Mrs. R. W. Walker.....New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter.....Zafarwal
Dr. and Mrs. M. M. Brown.....Sargodha
Dr. and Mrs. J. G. Campbell.....Pasrur
Dr. and Mrs. H. C. Chambers.....Rawalpindi
Rev. and Mrs. E. V. Clements.....Badomali
Rev. and Mrs. J. H. Colvin.....Gurdaspur
Rev. and Mrs. Osborne Crowe.....Sialkot
Rev. and Mrs. J. B. Cummings.....Rawalpindi
Prof. and Mrs. W. J. Downs.....Rawalpindi
Rev. and Mrs. R. A. Foster.....Sialkot
Rev. and Mrs. A. W. Gordon.....Taxila
Dr. and Mrs. D. R. Gordon.....Rawalpindi
Rev. J. C. Heinrich.....Sheikhupura
Rev. and Mrs. J. A. McArthur.....Sargodha
Dr. and Mrs. J. A. McConnelee.....Gujranwala
Dr. and Mrs. J. Gregory Martin.....Taxila
Rev. Robert Maxwell.....Rawalpindi
Mr. and Mrs. W. H. Merriam.....Gujranwala
Rev. and Mrs. Paul A. Miller.....Lyallpur
Mr. and Mrs. C. C. Millson.....Gujranwala
Rev. and Mrs. Hugh M. Milne.....Gujranwala
Rev. and Mrs. H. S. Nesbitt.....Sialkot
Rev. and Mrs. W. H. Ross.....Sheikhupura
Mr. and Mrs. C. A. Stewart.....Dhariwal
Dr. and Mrs. H. J. Stewart.....Gujranwala
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Rev. and Mrs. Wm. Sutherland.....Campbellpur
Mr. and Mrs. F. A. Whitfield.....Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 2454 Prince St., Berkeley, Calif.
*Rev. J. S. Barr, D.D.....New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 N. Elm St.....Oberlin, Ohio
Rev. and Mrs. K. MacKenzie, 515 S. Water St., Kent, Ohio
*Dr. and Mrs. J. H. Martin.....New Concord, Ohio
Mrs. Robert Maxwell.....New Wilmington, Pa.
Rev. and Mrs. S. C. Picken, 1542 W. 12th St., Des Moines, Iowa
Dr. and Mrs. E. L. Porter, 1243 Beall Ave. Wooster, Ohio
Miss Gwynaeth Porter, R.N., 1243 Beall Ave. Wooster, Ohio
Rev. and Mrs. J. H. Stewart, 5223 McKean Ave., Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair.....Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson.....Khartum
Rev. and Mrs. Leander Finley.....Omdurman
Rev. and Mrs. J. A. Heasty.....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight.....Khartoum
Dr. and Mrs. Ried F. Shields.....Khartoum
Dr. and Mrs. P. J. Smith.....Nasir
Dr. and Mrs. L. B. Ulsh.....Nasir, Sobat River

ON FURLOUGH

**Rev. and Mrs. Glenn P. Reed.....Houston, Pa.
Dr. and Mrs. G. A. Sowash, R. No. 1, Box 212, New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. Stuart Bergsma, Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan, Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty, Gore, via Addis Ababa
Dr. and Mrs. Robert Wm. Hockman.....Addis Ababa
Dr. and Mrs. A. W. Pollock.....Addis Ababa
Mr. Fred L. Russell.....Addis Ababa
Dr. and Mrs. Harold J. Wilson.....Addis Ababa

ON FURLOUGH

Mr. and Mrs. D. C. Henry, 616 W. North Ave. N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 13 S. Euclid Ave. Bellevue, Pa.
Mrs. Fred L. Russell.....Grandview, Wash.
Mr. and Mrs. Phil R. West, 3319 Dale St. San Diego, Calif.

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*Retired from active service.
**Honorary Missionaries.

A Little Time Apart

Tuesday, 10 A.M.

"Come ye yourselves apart and rest awhile"

Reaching Forth

"Reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Reaching forth" toward a prize means strenuous work. In a race, it means hard, swift running. "I have finished my course," Paul says. In a fight, it means hard knocks, dangerous hits, black eyes, painful injuries, etc. "I have fought a good fight," Paul says. In a ball game it means "reaching forth" to the base. A colored boy, in a team of white boys, scarcely ever missed reaching the base. If it seemed almost an impossible feat, he would throw himself forward onto the ground and slide into "home." He reached forward with all his "might and main;" risking injuries, broken limbs or arms; and with perspiration pouring down his beaming black face, he would spring to his feet amid the cheers and clappings of hundreds of hands. He won the game! Bob was a good "player." Too bad he doesn't play the game of life better, but his mother's prayers will surely be answered. Too bad that more of us do not put forth more strength, more purpose, more sacrifices, more enthusiasm, more strenuous labor, more energy, more consecration in the Christian game of reaching forth for souls, both at home and abroad.

I have spent hours, sitting in a boat, with the hot sun pouring down, holding a heavy fishing rod and reaching forth as far out in the Lake as possible; for the mere joy and fascination of pulling in a fine big "prize" of a fish! O, that God would make me as adept and successful in winning souls for Christ, as I am in catching fish, this is my constant prayer.

"Reaching forth" in prayer, lifting beseeching hands and hearts to God, agonizing, seeking after: "One thing I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, to behold the beauty of the Lord, and to inquire in His temple."

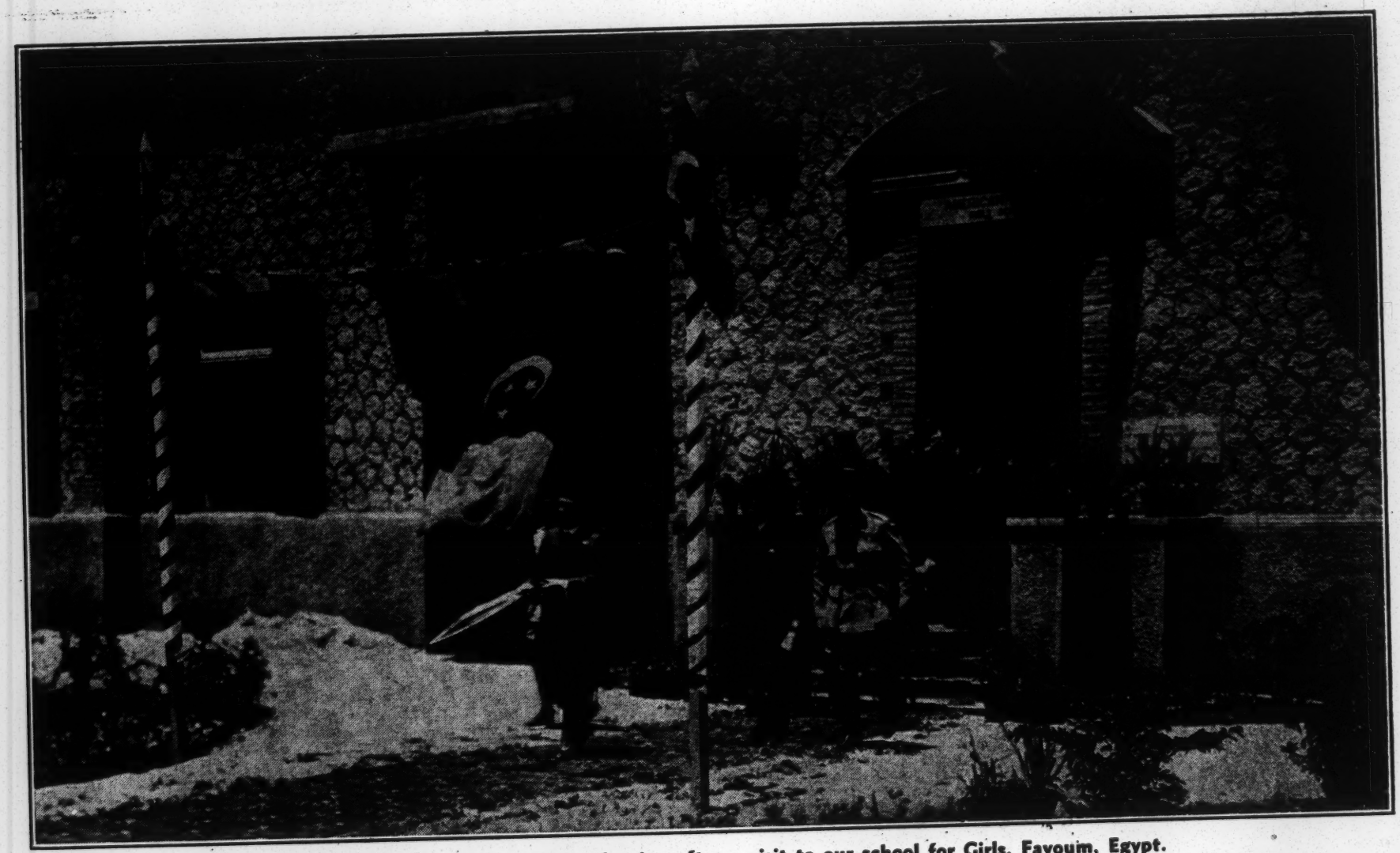
We are overwhelmed with the power of united prayer when we think of our devoted, faithful women (in our 141 prayer groups) and the invisible host of intercessors, who are kneeling at this time in the quiet of their homes, "inquiring in the temple of prayer," and beholding the beauty of the Lord, which is the prize of the high calling of God in Christ Jesus. The prize is worth all the strenuous, arduous "reaching forth" and more. "Reaching forth" to view His face, we not only behold the beauty of the Lord in prayer, in His temple, but every day we can see Him in the beauties of nature.

"We see Thy beauty beaming in the dewdrops
We hear Thy footsteps moving through the tree tops
We look into Thy mirror by the lakes
We eat the daily bread our Father breaks."

Then "let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith," always remembering that the "crown of righteousness" awaits us.

Sing softly No. 57, Bible Song No. 4.
"When Thou didst say, Seek ye my face,
My answering heart replied,
Thy face, Jehovah, will I seek,
Above all else beside."

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



His Majesty, King Fuad I of Egypt, leaving after a visit to our school for Girls, Fayoum, Egypt.